

4 ARTICLES RELATED TO
QUADRAGESIMO ANNO

SOCIAL ORDER

MAY 1956

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\$4 A YEAR

Theodore M. Newcomb

John L. Thomas

William Ferree

Leo C. Brown

Cornelius A. Eller

Leo V. Ryan

Maurus Barrenechea

Joseph F. Cantillon

SOCIAL ORDER

Vol. VI

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No. 5

... just a few things	193
College Aids Teachers <i>Joseph F. Cantillon</i>	194
Inside the Family Today <i>Theodore M. Newcomb</i>	195
The Social Web of Marriage <i>John L. Thomas</i>	199
Problems in Unionized Small Plants: 2 <i>Leo C. Brown</i>	205
Social Justice and Reform <i>Cornelius A. Eller</i>	213
John Maguire: Seeker After Justice <i>Leo V. Ryan</i>	217
Where Catholic Labors Schools Stand Today <i>Maurus Barrenechea</i>	222
Social Justice and Social Order <i>William Ferree</i>	225
Trends	232
Divorce in Britain; Family Building and Status; Population and Political Pressure; World Labor; Negro Named Judge in St. Louis; Background of Seminarians Today.	
Books	234
<i>Church and Society; Maritain on the Nature of Man in a Christian Democracy; Economics and Action; American Economic Development; Summe Soziale Pius XII; Labor Disputes and Their Settlement; Truth About Divorce; America's Role in International Social Welfare; Report from Malaya; International Regulation of Economic and Social Questions; Myth of the Eternal Return; New American Right; Japan—Land and Men.</i>	

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Institute of Social Order
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U. S. A.

... just a few things:

MUCH MATERIAL from his series on marriage and the Catholic family appearing in this periodical has now been incorporated into Father John Thomas' new work, *The American Catholic Family* (Prentice-Hall, \$7.65), lately played up in *Time*. Prof. Ernest Burgess has promised us an essay-review of the book, for an early issue.

A good number of whole articles and excerpts from past issues will be incorporated into a "Readings in Social Problems" volume soon to be published by Prentice-Hall (New York).

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PROUD of the material we present this month, we underscore the fact that only SOCIAL ORDER offers a regular fare of solid thought on social questions, dealing particularly with the person, the family and the community.

All these subjects are covered from the viewpoint of Christian marriage by Father Thomas in his second article on Christian humanism and marriage.

Dr. Newcomb's short comment on the family's need and opportunity for fulfillment presents ideas pertinent to Father Thomas' subject. The author is professor of psychology and sociology at the University of Michigan.

The short sketch by Father Cantillon of family allowances as programmed at Canisius College clearly points up the family in need of assistance.

Father Brown, in the conclusion of his article based on the 1955 Sidney Hillman lecture at the University of Wisconsin, considers the person, as the

small plant owner and as the union member.

His frank comments on the American Catholic approach to a reorganization of economic society show Father Eller (a former member of the Institute of Social Order, now of Le Moyne College, Syracuse) as deeply interested in the larger aspect of the community.

The biographical sketch of Father Maguire by Brother Ryan concerns a leader who indefatigably toiled to help bring about a social environment in which the human person could better achieve his fulfillment.

Labor schools and their goals are treated by an impartial outsider.

Again on a broad scale, the discussion of social justice by the American authority on the subject envisages a society in which the person, the family and the community can expect duties and rights to be observed. Father Ferree is now Rector of the Catholic University of Puerto Rico, at Ponce. His article is based on his keynote address at the Interamerican Social Action Congress, at Cuernavaca last fall.

•

THE LAST FOUR articles mentioned (by authors Eller, Ryan, Barrenechea and Ferree) relate to our continued observance of the 25th anniversary of *Quadragesimo Anno*. The commemorative January symposium still is in demand and appears to be the best special material on the encyclical published so far this year.

R.B., S.J.

College Aids Teachers . . .

RED INK was on the ledgers, certainly: in 1952, it was a deficit of \$31,000; in 1953, \$126,000; in 1954, \$103,000 and in 1955, \$66,000. Father Philip E. Dobson, S.J. and his administrative staff at Canisius College in Buffalo could not overlook the recurrent red figures. Yet they decided in 1952 to give a substantial raise to faculty members and twice again they raised faculty salaries, the last time in the fall of 1955.

This courageous triple decision bore an unlooked-for fruit at that time, when the Ford Foundation grants to private colleges and universities were announced. Canisius received \$582,000.

In February, encouraged by the Ford grants, Father Dobson set up a Family Allowance Plan for all the married full-time members of the faculty, to go into operation this September.

Father Dobson, formerly director of St. Peter's College Institute of Industrial Relations in Jersey City, had wanted in his first year at Canisius to establish the family allowance idea for his faculty members with larger families, but the deficits continually plagued him. Now, once the Ford gift had cleared up the question of faculty pay, he felt that he could do something about the pay-scale of teachers with many dependents.

He said in a statement, ". . . The members of the President's Council thought that some of the members of the faculty with large families were not receiving sufficient income to enable them to live on a scale which college teachers have a right to expect, nor to save sufficiently to send their children to college.

From now on, for each child under seventeen the faculty member will receive \$150 above his standard salary. Thus, if an assistant professor with a doctorate who now is in his fourth year of service and has six children would receive the scheduled salary of \$5400 annually, he will in future receive \$6300 a year.

While the roster of married faculty for the coming September is not yet completed, a current survey reveals that the present faculty have eighty-five children under seventeen years of age. Thus the current budget will be increased by at least \$12,750. The immediate effect of the announcement of this program was noted in the enthusiasm expressed in comments by various staff members.

"It is a concrete step forward in recognizing the basic role the family plays in the social order," said a member of the education department. "Whatever strengthens the family and enables it to provide better care and education for its members, by that very fact strengthens society. Too many forces in modern life tend to weaken family life. It will moreover provide a more secure atmosphere in which faculty members with families can work. It should enable them to devote full time, without worry, to stimulating teaching and creative research."

The board of consultants of the college are now considering the extension of this plan to the married members of the administrative staff.

Joseph F. Cantillon, S.J.

SOCIAL ORDER

INSIDE

THE FAMILY TODAY

THEODORE M. NEWCOMB

HERE I do not intend to give a gross statistical picture of the changing nature of the American family. Obviously, there are more families in this land of ours than formerly. These families are starting at a somewhat younger age than they used to, are a little bigger and are lasting about as long as before. Obviously again, the changes which have impinged upon American families have tended to disperse the ancient functions of these families so that fewer old functions remain.

I want to turn my attention to some of the things that occur inside families. If it's true, as we are told, that there has been a general dispersion to other institutions of many of the ancient functions of families, then I suppose this leaves as more important than ever those functions which do remain—particularly those functions of providing love and security, of providing models for children to follow. I shall discuss some of the processes that go along within families and I shall turn my attention particularly to certain processes which I shall label—if you will pardon the alliteration—contingency, conformity and communication.

Threat of Love

First, I want to say something about what I've come to call contingent love. By contingent love I refer to the use of parental affection as an instrument. "Be good or I won't love you" might be the motto of the kind of contingent love that I have in mind. There are those among students of American society who are concerned about what they think is an increasing tendency for families to be characterized by contingent love. How and why might this be a source of concern? The most obvious single answer is that if a child feels that he is the recipient of contingent love (and if he feels that way he is very apt to be right to some degree) in one way or another he has what might be called affection security and status security. By affection security I mean nothing more complex than the child's right to feel wanted, being loved simply for *who he is* as distinguished from status security, in which he is recognized or admired or loved for *what he can do*. I'm suggesting that a child has a right to a sense of being loved simply because of who he is and what I have called contingent love may be a threat to this. Contingent love affects

not only children but also parents. A parent in a family in which contingent love is characteristic is very likely to see himself as a rejected parent. I think the problem of the rejected parent may be as important as the problem of the rejected child. If this is true we have the making of a vicious circle, in which contingent love makes the child feel not loved for who he is and this in turn tends to make the parent feel rejected.

I implied a moment ago that some psychiatrists and students of contemporary society see this phenomenon as a source of concern. Is this tendency increasing? Is it, in fact, at all prevalent? Frankly, I don't know. I suspect, however, that families characterized by some degree of contingent love are fairly frequent in the United States. Those who are familiar with Dr. Karen Horney's work will know her concern for this kind of situation from her description of "basic anxiety" which characterizes the child who feels himself alone and helpless in a hostile world. If this kind of family situation is rather prevalent, I can make a guess as to why this is so.

There have been in our society for a couple of decades, particularly in the urban middle-class society, the typically small two-generation conjugal family. Sometimes I think that the typical middle-class urban family in our society might be called a "one-parent, one-child family." If we think particularly of the commuting father, and if we think of the average numbers of children in middle-class urban families, particularly during the 1940's, the caricatured phrase "one-parent, one-child family" is perhaps not so extreme. In such a family, particularly without

functions other than the providing of love and models to copy, we tend to have a pattern that sets the stage for contingent love.

In the child's very earliest years everything good and everything bad happens at the hand of this one all-important parent. Perhaps week-ends and evenings there are two of them—at least evenings after the old gentleman gets home and before bed-time. Early, then, the important things of life, whether kicks and cuffs or kisses, tend to be centered in just one or two adults. In the later years of life, in urban middle-class families, there tend to be fewer common enterprises than earlier, so the early relationship with the all powerful one or two parents tends to remain the dominant one. The tendency is for this kind of relationship not to be displaced by others. In a society of families containing only one or two adults who matter, in whom all the good and the bad things of life center, it's no surprise that if the love of this all important parent is withheld, affection insecurity will follow.

Conformity

I'm inclined to doubt that this kind of phenomena is increasing. Families are becoming a little larger in urban middle-class society. I suspect it's possible that families are doing more things together than before. There are other reasons why we don't need to be concerned, I think, about an increase in the phenomena of contingent love. In our times there have been those who have been concerned by a trend they labeled conformity. David Riesman's recent books have familiarized his distinction between inner-directedness and other-directedness. In his opinion contemporary (particularly urban) middle-class

society is being characterized increasingly by other-directedness whose consequence is conformity. The other-directed are those who have no adequate internal governors. They find their security in not being different, especially different from their peers. Now if tendencies toward conformity in our society are indeed more prevalent than we would like, what relationship does this have to families?

If there are to be adequate internal governors, I think it's almost self-evident that parental standards somehow have to be internalized. The Freudians have given one answer to the question of internalizing parental standards. In my judgment the classical Freudian answer is either inadequate or partially wrong. What happens with internalization of parental standards is a lot more than that the child comes to identify himself with the same sex parent. Among other things, the child becomes aware of a consensus of the two parents, who happen not to be of the same sex. I'm inclined to put more weight on the child's observation of consensus between the parents than upon the Freudian theories of identification with parents of the same sex. In any event I think there is a relationship, and perhaps an important one, between other-directedness and contingent love. Let me say again that I'm speculating, without any very hard evidence which would be thoroughly confirmatory.

If there is an inner voice to be followed, I think the inner voice must be viewed as one which is worthy and one which is dependable. It's as if the growing child said to himself, "I can't trust *me*, if *me* is a poor thing." How does the self come to be seen as worthy and dependable, rather than as a "poor

thing?" Among other reasons, if in early childhood the self has been treated by the parents as unworthy and undependable, it is that much less likely to be viewed by itself (the child) as worthy and dependable; I think one reason for which the child comes to look at *me* as unworthy and undependable is the feeling of conditional love. If there is to be an adequate internal governor, standards of parents must be considered—but if the standards of the parents are such that the child views himself as unworthy, he won't think the inner voice is worth following.

Communication

Is Dr. Riesman right about the increase in this kind of conformity? I don't know. There are surely, on the present scene, observable indications of what might be called the pooling of personal insecurity by acting just like everyone else. Perhaps the tendency is increasing, as Dr. Riesman thinks. If so, perhaps one reason is that there is a bit of a lag in the effects from the generation or two just past, which, in my opinion, were somewhat characterized by contingent love. You remember the epochs in which there were controversies about whether to spank or not to spank. There were controversies about feeding schedules. These controversies have almost disappeared and I think most of us would conclude that it doesn't really matter whether you spank or don't spank and it doesn't matter whether you feed on schedule or don't, provided the child has a warm nurturing sense of being loved unconditionally.

I think the following is a pretty good generalization: that where there is a sense of freedom to communicate there

is likely also to be a sense of loving and a sense of being loved. Let's assume for a moment that these two do tend to go together. Which comes first? Well, the answer is that it's a hen-and-egg problem. However, while hens come from eggs and eggs come from hens, there's no problem if you're talking about one particular hen and one particular egg, as only one direction is possible if you're talking about one particular hen and one particular egg. I'm going to approach the relationship between communication and unconditional love from this point of view.

Barriers

Let's begin with the sense of contingent love. I think there's no surprise in the assertion that a sense of being loved contingently, only if one does what someone else wants one to do, tends to erect barriers to communication. It is equally evident that such barriers to communication make it harder than ever to avoid contingent love. I think insofar as there are contemporary American families characterized by what I have called contingent love, a vicious circle of communicative barriers maintains it. Those who have had children in their teens have learned, I'm sure, to dread that most awful (to me, at least) of noises made by children, "Oh, you wouldn't understand, there's no use talking." There's nothing harmful about this noise in itself, but to me it is symptomatic of the dread situation in which barriers to communication have arisen. Perhaps such barriers to communication result from contingent love; perhaps they result from over-conformity.

I have offered a few generalizations tentatively, but I think they are not en-

tirely wrong. I'm not a professional "viewer with alarm" and there are at least two considerations which give me sober encouragement. One of these is that American parents are self-critical. They like to ask, "How am I doing?" I've heard family educators who are worried about the fact that American parents are worried and self-critical. This doesn't bother me particularly. These tendencies of American parents to be concerned about parenthood may be only the consequences of a bit of fadism, such as "this year we feed on schedule and next year we don't." Perhaps their result will be shifting from one error to another. It can happen, but one has the satisfaction of being pretty sure that we are not in a permanent rut. American parents, middle-class urban parents in particular, I think, tend to look for possibilities of changing things. Another reason I think sober encouragement is justified is that all over this broad land of ours there are persons interested in gathering information. We have the possibility of not continuing in the ruts I've been describing simply because we're seeking knowledge.

No Growth without Love

It is this complex, rich and rewarding relationship with the mother in early years, varied in countless ways by relations with the father and with the brothers and sisters, that child psychiatrists and many others now believe to underlie the development of character and of mental health.

—Dr. John Bowlby of Tavistock Clinic, in *Maternal Care and Mental Health*, WHO, 1951.

THE SOCIAL

WEB OF MARRIAGE

JOHN L. THOMAS, S.J.

TO see man whole is of the essence of Christian humanism. When the Christian humanist looks at marriage, therefore, he wants to learn how it fits into the picture of man's development and fulfillment. The human person, considered in its wholeness, is not subservient to marriage any more than it is subordinated to the state. Both are instruments which man uses to achieve his fulfillment.¹

To see man *whole* in marriage is to see him rooted in a web of complex but ordered relationships, which supply the necessary framework within which he must achieve fulfillment. The pursuit of perfection cannot take place in a social vacuum. "No man is an island," as the poet Donne so graphically puts it. Such relationships are threefold—to God, to the spouse, to humanity—and for the Christian, they exist at two levels—the natural and the supernat-

ural. Before discussing practical aspects of Christian humanism in marriage, it will help briefly to review the essential traits of these relationships. Remember, man must be seen *whole*.

First, the human person is related to God. In the natural order, he depends on the Creator for his being and for his continued existence at every moment of his life. This relationship is built into the very structure of his being since his intellect is oriented by its very nature to know, and his will to love, the Supreme Good. Anything short of God leaves these faculties restless, unfilled. Man's ceaseless search for knowledge and for love is an implicit search for God. Since he can find fulfillment only in God, this is evidently the supreme purpose of life.

Further, through baptism, the Christian is elevated to a new relationship with God. As a member of Christ's Mystical Body, he now shares in the divine life. He is "born again." His natural search for knowledge and love is strengthened and given direction by the virtues of faith, hope and

¹ "... Every moral association of men, if we look to its ultimate usefulness, is in the end directed to the advancement of all and of every single member. For they are persons." Pius XII, *The Mystical Body of Christ*, America Press, New York, 1943, p. 27.

*The theme of Christian Humanism
and Marriage considered by the author in March
here receives further treatment which shows
the marvelous opportunities in marriage for human
development and fulfillment.*

charity. Thus the purpose of life becomes more clearly defined. Day by day, the Christian must advance in virtue by growing in true love towards God and his neighbor. His model is Christ, "that most perfect example of holiness." His aim is "by God's grace to arrive at the summit of perfection,"² a goal with primacy over all other purposes. Indeed, unless all other life-goals are subordinated to this purpose, they hinder and nullify man's fulfillment.

Double Fulfillment

Second, through marriage, man is related to a life-partner. In this relationship, men and women seek a double fulfillment. As human persons, representing two distinct images of God, they aid each other in working out their two irreducible vocations. Then, as male and female persons, representing two incomplete but essentially complementary possibilities of human nature, they give themselves to each other in a mutually perfecting union.

As we have shown, this union integrates the processes of bisexual fecundity, reason and grace, thus making this double fulfillment possible.³ Further-

more, since marital love, the main spring of family relations, is composed of sexual, spiritual and affective elements, these must be properly ordered if they are to be perfective of husband and wife. The full meaning of the expression of love through sexual relations must be understood and appreciated if this proper order is to be maintained.

Third, man is related to humanity. This relationship may be considered under various aspects. First, in the natural order, man is endowed with sexual faculties and a strong impulse for the procreation of the species. Through marriage, husband and wife are caught up in the cosmic movement of the race toward continuity. They enter marriage not only to fulfill themselves, but to bring forth another who will be both an extension of their love and of humanity. Married love is doubly creative. It calls forth the full development of husband and wife and it issues in a child, another human person.

But this relationship to humanity involves more than procreation. Unlike the animal, man is a social being, seeking the fulfillment of his needs through cooperation with others in an established social system. Marriage binds husband and wife first to themselves and

² Pius XI, *Christian Marriage*, America Press, New York, 1936, p. 8.

³ "Christian Humanism and Marriage," *Social Order*, 6 (March, 1956), pp. 110-16.

then, through the family, to the larger human community. At the same time, as parents, they become the primary agents in the process of "socializing" the coming generation. Mankind has discovered no substitute for the family as the effective transmission belt for the accumulated values, norms and understandings of the past which we call culture.

Again, man is related to humanity under another aspect. In the supernatural order, husband and wife can "build up the community of saints" by bringing forth children who will become members of the Mystical Body through baptism. Further, through education, guidance and example, par-

ents become the primary agents by which these new members are "Christianized" in the process of reaching maturity.

Fulfilling Process

In both the natural and supernatural orders, it is children who effectively tie parents into the wider human community. The fulfilling process of parenthood is not confined to the family circle. Because they have children, parents are drawn to take an active interest in the human community and in the Church, thus fulfilling themselves as citizens of two worlds.

This brief description of the web of relationships in which man is rooted by marriage indicates the lines along which he must find fulfillment. Primary is his eventual fulfillment in God, now to be sought through the life of virtue. By both husband and wife, this life of virtue is pursued in a procreative union. Through the fruit of this union, parents are drawn to fulfill themselves in the wider human community. It follows that marriage and the family are effective instruments of perfection. Let us examine them in greater detail to see how they perform this function.

In the beginning, the Bible tells us, the Creator said that "it is not good for man to be alone." By giving him a companion and a helpmate, God indicated that there was something incomplete in the individual. Fulfillment required another—another like oneself, because companionship implies equality, yet different because as a helpmate this "other" was to supply what was lacking in the individual. This difference we know as sex: the fact that man and woman have a different though complementary function in reproduction. But since we are a composite of body

Next Month and Later

Automation as Experts See It

E. A. KURTH

Americans and Religion (2 parts)

JOHN L. THOMAS

The Significance of "Consent Decrees"

ROBERT FLEMING

New Conservatism and Catholics

FRANCIS G. WILSON

Economics, a Challenge to Moralists

JOSEPH McKENNA

Background of Religious Functionaries

JOSEPH H. FICHTER

and soul, this difference affects the physical, affective and spiritual elements of human being. Further, through training and past "conditioning," these differences are clearly channeled and, perhaps, even accentuated by society.

In marriage, husband and wife complete each other by sharing these differences, broadly characterized as manliness and womanliness. To be sure, the specific traits signified by these differences may vary considerably in quality and emphasis among individual men and women. They are the product of each person's native constitution *and* cultural channeling. Nevertheless, they are very real in each human couple, though he may be less manly than some and she less womanly than others.

What are these complementary traits? To some extent they affect every facet of life. The woman has her own way of showing affection, looking at beauty, truth, at life in general—yes, even at religion, for we come to God as we are. The man likewise, by nature and training, has his distinctive approach to life. Since neither man nor woman is a complete expression of human nature, in the intimate companionship of marriage each tends to "condition" and perfect the other. As a result, happy married couples grow more alike, not by losing what they have, but by acquiring what was lacking to the fulfillment of each.

This perfecting process does not cease with the ephemeral enchantment of the honeymoon stage. Through joy and sorrow, success and failure, health and sickness, to the serene inactivity of old age, husband and wife are "good" for each other, as the Creator planned it. By giving unreservedly of their manliness and their womanliness, hus-

band and wife realize in themselves the divine paradox of love: only by dying to self can one find fulfillment.⁴

There is a profound mystery in married love. According to the Scriptures, the union of two in one flesh creates a unique bond involving the entire person. In a sense, the soul is given by means of the body. Husband and wife become two in one flesh so that each may regard the other as an extension of self, to be loved and cherished as one-self. Thus conjugal intimacy leads to mutual fulfillment, for it is a relationship in which the giving of self results in possession, and possession itself is a gift. So deep is this union that reason rightly regards it as exclusive and indissoluble, while faith sanctions it with sacramental grace.

Appreciation Needed

But the marriage act can enrich personality *only if the spouses understand and appreciate its meaning*. If, in matters of sex, the wife regards the husband as a kind of predatory nuisance, the expression of love through conjugal relations becomes neither a real gift nor a true possession. Whether through materialism sex is equated with pleasure or, through prudery, with a sub-human instinctive drive, the result is the same. Both attitudes place sex outside the realm of reason, thus preventing its integration in marital love. There is no fulfillment where there is mere sensual pleasure or lack of appreciation. Although two persons are involved, neither can be enriched unless both give and receive with generous love, sincere respect and humble joy.

⁴ "Believe me when I tell you this; a grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit." (John 12:24)

Considered as a way of life, marriage offers further fulfillment through an implicit division of labor. By nature and training, husband and wife are prepared for different roles within the family. Granting that there is considerable variation in the definitions of what constitutes man's work and woman's work in different cultures, in any given society these roles are specific enough. Husband and wife mutually contribute to the running of the household unit in accordance with their ability and preparation. Both are enabled to lead a fuller life because their individual effort is supported and completed by the contribution of the other.

In a society where men calculate the value of their work by the size of their pay check, there is some danger that woman's work in the home will be underesteemed. Her contribution in terms of the fullness of family life is nevertheless real, though we think about it only once a year on Mother's Day. If some husbands and wives with outside employment find it difficult to distinguish a home from a hotel, they have overlooked the mutual fulfillment which division of labor in the family can produce.

Thus far, by a kind of abstraction, we have concentrated on the husband-wife relationship in the family. But men and women enter marriage to fulfill their natural desire to create and produce. By its very nature, married love is directed both inward to the couple and, beyond them, to their extension in the child. This dual focus is so normal that it receives little attention, yet we here touch a profound truth of nature. As masculine and feminine persons, husband and wife find

essential fulfillment in the child. This process is worth some discussion.

In the conjugal act, the husband is creative in giving his germinal substance to the partner he loves. She cherishes and nourishes this extension of her spouse and, while he cares for her during the gestation period, she experiences within herself a unique creativity and fulfillment. Because she loves her husband, she yearns to give him this child to share with her. Although eager to nurture and care for this child as only she can do, she does not use this as a claim to sole possession. Rather, her urge to love is fulfilled by returning and sharing what she has received. In this manner both partners participate in the creative process of parenthood, though differently according to their sex.⁶

Parenthood As Fulfillment

Parenthood can be fulfilling in many ways. Children contribute an enduring source of emotional satisfaction and joy for parents. They cannot fail to look upon the development and growth of their children as, in a measure, their own accomplishment. Their children's successes and failures tend to be their successes and failures. Their pleasure is increased by hope. If they have not obtained all their youthful goals, they can now hope to see these goals fulfilled by their children. Not the least of the joys of parenthood is this vicarious fulfillment of life's long-cherished hopes.

Furthermore, parents have the satisfying experience of exercising control over the formation and development of their growing children. In a sense, they

⁶ In this connection, it will be instructive to read St. John Chrysostom's explanation of how husband and wife become one flesh in marriage. See *Hom. XII in Coloss.*

go through the stages of growing up once again, but this time they see these experiences in the light of mature reflection and understanding. It is no exaggeration to state that parents multiply their lives by the number of children they have, for through love, sympathy and understanding they live vicariously in each.

By its very nature, parenthood binds father and mother more closely to the wider human community. Just as early love breaks through the protective barriers of selfish individualism and the child widens the narrow circle of husband and wife, so parenthood forces extension beyond the family group. Because of their growing children, the local community, the neighborhood, the school, the church, the police force, public health and other matters take on new significance for parents. Indeed, they are even drawn into the international community by the realization that their children may be called to serve their country in time of war.

These are maturing, developmental interests. To be sure, every person, as a member of the community, has similar obligations. But most of us are perennially plagued with sloth and fall back on the convenient rationalization: "We are too busy; let Joe do it." By the very force of their loving involvement, fathers and mothers are motivated to fulfill their roles as citizens. Personal interest leads to concern; concern, to action. In this manner, parenthood draws people away from the relatively closed circle of the family into association with others for the purpose of securing the common good of the community. This involvement and participation calls for sacrifice, loyalty,

responsibility and leadership. It also opens up a wider field for the development and use of each one's talents.

Conclusion

Our brief treatment has merely indicated the inherent possibilities for perfection found in the vocation of marriage. Since grace builds upon nature, "in the nature of things" married life offers wide opportunities for human development and fulfillment. Marriage is not a refuge for the weak. In the Kingdom of God there are many callings; in the Mystical Body of Christ there are many functions to be performed. All members share in the d'vine Life of the Head; all are called to the same destiny in Heaven. Consequently, each vocation has within itself the possibilities for growth and development in Christ.

By outlining the web of relationships which characterize married life, we have done more than define the situation within which husband and wife must pursue their perfection. We have shown that these relationships, by their very nature, draw out some of the finest qualities in the human person. They offer wide scope for the exercise of both the natural and infused virtues. This *connaturality* of marriage and Christian perfection should astound no one who realizes that the Creator and the Redeemer are one. It was this view which Pius XI expressed when he wrote in the encyclical on Christian marriage: "No one can fail to admire the Divine wisdom, holiness and goodness which, while respecting the dignity and happiness of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single chaste and sacred fellowship of nuptial union."

Problems in UNIONIZED SMALL PLANTS: 2

LEO C. BROWN, S.J.

Last month the author discussed changes in social structure in small plants after unionization. Here he concludes with a review of problems in administration and negotiation. Ed.

Collective bargaining in small establishments differs, I believe, in important respects from collective bargaining as it generally develops in industry. To some extent the problems are different and even where the same problems occur circumstances are often enough sufficiently different to give a distinctive character to bargaining in the smaller establishments.

Differences between collective bargaining in large and small plants are seen most clearly in the day-to-day administration of the agreement. Let us consider some instances.

1. Day-to-Day Administration of the Agreement

Grievance Procedure. The agreement with the small plant is often borrowed bodily from a standard form for large plants and modified by inserting names, dates and applicable wage rates. It may have some three to five steps in grievance procedure. But, in the small establishment, effective procedure has one or at most two steps before arbitration. The owner-manager makes the initial decision; the next step is the discussion between him and the business agent. Because the initial decision is made by

the establishment's top authority, there is not the opportunity for consultation, review and modification that usually occurs at the large plant. Thus many of these decisions are ill-considered and subject to reversal in arbitration.

The disciplinary grievance illustrates this point. Discharges, as contrasted to other disciplinary measures, occur with greater frequency—especially in the case of short-term employees—and are more often made in an emotional atmosphere. An arbitrator's reversal of such a decision is more likely to be regarded as a personal affront and until the process of arbitration is accepted, by slow and painful stages, may tend to intensify existing stresses.

Arbitration of disciplinary cases illustrates another difference between small and large plants. The arbitration hearing is a trying ordeal for witnesses under any circumstances. Foremen and workmen who must continue to work together are opposing witnesses. Tensions are even greater in the small plant. I spoke earlier of dual loyalties of the employees. They know the employer as intimately as they know the workman. Although they are aware of and sympathize with his problems, they are reluctant to testify against him or against the employee. This reluctance sometimes induces a complete lapse of memory. When an arbitrator inter-

views employee witnesses alone this reluctance to take sides is manifested in a more impartial attitude than is normally encountered in larger establishments.

Seniority. The seniority clause, I think, gives less job security in the small than in the larger plant. At any rate seniority gives rise to a different kind of problem. There are usually few people in any job classification, often only one, and not infrequently that one employee performs duties which in a large establishment are broken into two or three job classifications. Where the seniority clause, as is usually the case, makes ability to perform the available work efficiently a condition for promotion or job retention, seniority becomes very much attenuated. One or two people in the entire work force (sometimes none) can qualify for particular more desirable jobs and these, very often, are not highest in seniority. Skills are often so diversified that a long-service man removed from a particular job through a change in methods or products may find it impossible to claim another job at or near the same level of compensation.

Another type of problem occurs when the seniority clause is not adapted to the particular situation. A union had organized a plant which processed dog food and employed five people—two were women packaging the finished product, the other three were men who performed all other operations. The union took its standard contract for large packing houses, inserted wage rates and offered it to the plant owner for signing. He signed.

The contract provided for departmental seniority in fifteen or more de-

partments. In this small plant the three male employees were theoretically operating these departments. Later the company installed a new machine for grinding meat which enabled it to drop one of the employees who, as matters turned out, was the senior of the three male employees. The company argued that inasmuch as the contract established departmental seniority and this man had operated certain departments which no longer existed, he obviously could not be retained under the agreement. The union had some equally complex theory. The arbitrator took the more realistic view that there were two departments in the plant, one for male employees and one for female employees, and inasmuch as the senior employee could perform the available work, he should not have been released. The case, however, suggests the kind of difficulties arising when the seniority clause is not tailored to the small plant.

Leaves of absence. The long leave of absence—for example, in case of illness—can be a serious problem for the small plant. Take, for instance, a key skill in the plant—the dry cleaner or the silk spotter in a dry-cleaning establishment, or the cutter in a garment factory. Perhaps only one person in the establishment can fill the job, and the plant cannot long operate without him. If there is question of an absence of two or three months, the employee often must be replaced. Moreover, the person who applies for the job normally will not take it on a temporary basis. Whatever we may think of the equities in such cases, clearly their preservation may involve greater difficulties in small establishments than in large.

Identifying foremen. This problem arises usually in administration of the union-security clause. Every small-plant foreman, for practical purposes, is a working foreman. Ninety per cent of his time may be devoted to production, yet he may have real authority in the matter of hiring and firing. If the contract excludes supervisors from the bargaining unit and makes the test of supervision authority effectively to recommend hiring or firing, the employer who wants to limit the union's membership will be inclined to increase the number of people whom he classifies as foremen. The union for its part will want to set limits to the amount of production work which these foremen perform. The situation can give rise to considerable friction.

Policing the agreement. In a small plant policing the agreement is a disproportionately troublesome task for the union. This arises both from the peculiar nature of job classification and wage structure in the plant and from the quality of information going to full-time union officials. It arises also from the dual loyalty of which I spoke earlier.

The union may attempt to standardize compensation throughout an area by negotiating what appear to be uniform rates for particular job classifications or job skills. But identifying job skills by the names attached to a particular assignment is often unreliable. Sometimes a maintenance man may actually be only a first-rate porter, or he may be able to repair all machines.

The job of spotter in dry-cleaning affords a good illustration of the problem. In large establishments there is usually a highly-skilled spotter. Other spotters may remove only the simplest

stains from wool garments. Here, there is a basis for distinguishing between a No. 1 and a No. 2 spotter. But, in other establishments, the owner-manager, or one of the foremen may do all the difficult spotting and leave to the person classified as a spotter only simple, routine work. The union may argue that because there is only one spotter in the establishment by necessity he must be a No. 1 spotter.

This problem arises in different guise through the whole range of occupations in a small establishment. A man's assignment may involve work in two job classifications. Is he to be remunerated at the higher, the lower, or a compromise rate?

Partly because of the peculiar classification problem the rate structure tends to become highly personalized. An incentive worker may be given a bonus or "adder" for doing some occasional work on an hourly-rated job. If the arrangement lasts, the bonus tends to attach to the person rather than to the added work. Later attempts to remove it may lead to misunderstanding or to charges of wage cutting.

Take the case of a laundry which employs two types of drivers: one serving the retail trade and paid on a commission basis; the other serving wholesalers and paid at a weekly rate. The owner may ask one of the commission drivers to make a wholesale stop and after talking the matter over with the union business agent agree to pay him a bonus of \$3 a week for handling this assignment. With the passage of time the laundry loses the particular wholesale customer, but the owner fails to inform the bookkeeper that the driver's wages should be reduced \$3 per week. Later, the laundry acquires a

new wholesale customer and the driver is asked to make that particular stop. He asks for additional compensation and the owner, after investigating the matter, states that he is already receiving a bonus for making a stop. In the meantime the business agent of the union may have been changed. No record exists of the original understanding. Such personalized arrangements are many and even when entered into with the knowledge and consent of the union are a frequent source of misunderstanding.

What unions call "sweetheart agreements" occur with disproportionate frequency. An employer, a member of an association, paid his truck drivers several dollars per week more than the going rate. When the Teamsters organized most of the members of the association his employees decided to join. The union negotiated with the association a flat increase of \$7 irrespective of the rates actually paid. The night before the signing of the union contract this employer called his drivers together and said, "You fellows know that I am paying more than other employers. You know that I can't pay you any more and keep competitive. Now the union is going to insist when I sign this contract that I grant an increase of \$7 which I can't afford. I give you fellows help loading and unloading your trucks which other companies don't; as a result you spend more time on your routes and earn higher commissions. Hereafter I am going to charge you for the services that I perform for you and you will pay me \$7 a week for them. The increase in your wages will compensate you for this charge." Despite the fact that the union agreement expressly prohibited any change in prior working

conditions the four drivers signed agreements authorizing this deduction and the arrangement continued for six years before the union learned of it. When the union presented a claim for more than \$8000 in back pay for the employees involved, the employer was genuinely surprised. The arrangement satisfied his employees; why, then, should the union complain?

The check-off and related matters. Various forms of check-off, payment of retroactive wages, reporting of newly-hired employees under union-shop arrangements are frequently occasions of considerable discord. The small employer usually has a very small office staff. His bookkeeper handles orders, answers the telephone, writes letters and does any clerical work needed. Records often are barely adequate. Remittance of union dues collected under a check-off and even welfare contributions are often unreasonably delayed. And one of the union's unending tasks is the check-up of small employers in these matters. During ten years I served as arbitrator for a union and 75 small plants which it had under contract, the most troublesome and most frequently recurring grievance concerned such matters. Delays were usually traceable not to bad will but to inadequate office staff. And even bookkeepers sometimes get sick. And the matter was not a one-sided affair at all. Shop stewards reported as working (and therefore subject to check-off) people who had left the company's employment and made claims for unpaid back wages which either had not been earned or had already been paid.

This illustrates another problem.

The contract gave the arbitrator

power to impose penalties at his discretion, and the union constantly requested heavy penalties. The arbitrator's power to penalize successfully rested upon the union's willingness to strike, and the union when given opportunity hesitated to make a test of strength. It appeared that the arbitrator's power to penalize served useful purposes as long as he could avoid using it. A letter which suggested the possibility of penalties always brought compliance. An attempt to impose and collect a heavy penalty might have exposed the essential weakness of the arrangement.

Problems associated with purchase and sale of businesses. In small businesses and especially in the service industries, the purchase and sale of a business or part of a business is of rather frequent occurrence. This gives rise to questions about right to benefits associated with length of service.

Consider an agreement which states that an employee of five years of service is entitled to two weeks of vacation. A laundry, a dry cleaner or some other service industry in a large city goes out of business and sells its assets. Part of these assets may be a delivery route or list of customers. The company that purchases the routes may also hire the driver who serviced the route. Does he begin working for the purchaser as a new employee or does he carry over his seniority?

Or consider the case where a new owner—a new corporation—purchases the business in its entirety. Legally there is a new employer. Do the employees carry over service benefits or are they new employees?

Or take the case where vacations were earned but not taken under the

original employers. The new employer in his contract of purchase specifically disclaims any obligations of the former employer. Recourse by the union to the original owner is useless. Are the employees paid for their vacations?

2. Wage Negotiations

The personalized rates, so frequently met in small establishments, are serious obstacles to the union's attempts to introduce uniformity in an industry throughout an area. Those who had experience in establishing wage brackets during the period of the war labor board will recall the wide spread in rates for occupations of apparently similar skill in industries within the same area. This disparity continues to exist in many small establishments.

In a survey recently made of the unionized dry-cleaning industry in a metropolitan area, the earnings of wool pressers varied from \$1.25 to better than \$2.75 per hour. While this is an extreme case it illustrates the nature of the problem and the practical impossibility of negotiating a uniform rate throughout an industry.

Take the case of commission drivers in a service industry, a laundry, for example, or a dry-cleaning establishment. It would seem a simple proposition for the union to negotiate a minimum guarantee and a flat commission rate, let us say fifteen per cent of the business done. Investigation will show, however, that one establishment uses salesmen and advertising to build up its clientele and expects its drivers merely to pick up and deliver. Such a driver can easily handle \$1,000 in retail business each week and his earnings would be \$150. Another firm expects to build up its routes by using its

drivers as solicitors. Such drivers may handle as little as \$400 worth of business in a week, and their compensation at the fifteen per cent rate would be \$60. The drivers of both firms may spend an equal amount of time on the job.

In wage negotiations in small establishments the plea of inability to pay is met more frequently than in larger firms. While the small establishments guard the secrecy of their business operations as jealously as the larger firms, when confronted with a likely strike they will submit financial statements, if not to the union, at least to an arbitrator. It may appear that the small size of the firm and the brevity of its financial statements would make such inspection both feasible and simple.

But this is far from being the normal situation. The firm probably does not have a realistic accounting system. Determination of such matters as genuine net worth, true depreciation and profits are sometimes practically impossible. The enterprise is a single proprietorship, a partnership or a corporation. In the first two cases profits include compensation of the owners for their services. Where the owners are active and probably make a more significant contribution to the business than any of the employees, the profits as shown by these statements are inflated. Making a proper allowance for the owner's wages is not easy and if the owner is a corporation the problem is even more difficult. Where the corporation is family-owned and a number of the officers receive salaries disproportionate to services contributed, these salaries, in reality, are dividends and the statement minimizes profits. In a small firm such unearned salaries may trans-

late a satisfactory profit into a deficit on the financial statement.

The union trying to set a pattern of increases for small firms in an area often confronts a situation where many establishments are being operated at very unsatisfactory rates of profit, and some of them at a loss. The following table illustrates the problem.

Labor Costs, Officer Salaries, "Other Expenses," and Profits as Percentage of Sales in Typical Small Establishments of a Service Industry in One Metropolitan Area in 1954.

Firm	Labor	Other Expenses	Officer Salaries	Profits
A	53.3	31.6	3.6	11.5
B	58.0	28.1	3.8	10.1
C	59.7	27.8	5.5	7.0
D	42.0	42.3	11.6	4.1
E	56.4	32.9	6.9	3.8
F	46.0	42.1	8.7	3.2
G	48.0	38.7	10.3	3.0
H	51.5	36.7	9.3	2.5
I	39.4	38.1	21.3	1.2
J	65.8	29.6	4.1	0.5
K	42.1	46.5	13.5	-2.1
L	58.2	37.9	6.9	-3.0
M	55.2	54.3	0.0	-9.5

The above table includes approximately one-third of all establishments in the industry. Reproduction of the same data for all firms would not alter the picture. The above table indicates that three of the establishments, or about 23 per cent, were making a highly satisfactory profit on sales. Half of the remainder were making modest-to-unsatisfactory profits and the rest showed clearly unsatisfactory profits or deficits. The rates of profits were computed after allowance had been made for officers' salaries in the case of single proprietorships and partnerships and for salaries which were in fact dividends in the case of corporations.

Clearly the ability to grant increases differed widely. Thus the union is faced with a difficult choice. If it ne-

gotiates fairly substantial increases with the more profitable firms and grants concessions to the others, it creates dissension within its membership. If it tailors the demands to the ability to pay of the weaker firms in the industry it equally creates dissatisfaction among its membership. If it seeks an increase which only the more profitable firms can comfortably meet, it faces a strike and, forcing some firms out of business, may lose a substantial portion of its members. Should the union choose to tailor its demands to the ability of individuals firms to pay, its problem in dealing with the more profitable firms is complicated by concessions made to weaker firms in the same industry. The union has no easy choice of policy.

Probably the situation used to illustrate this problem is somewhat exaggerated and untypical. But the problem with greater or less sharpness constantly recurs in dealing with small establishments. This is not the same phenomenon as whittling-down a wage pattern established through negotiation with a large corporation to fit related fringe industries. Such differentiation is usually made on the basis of an industry, and even where it is made on the basis of establishments, the disparity in rates usually exists between working groups who may be miles apart. In unionization of small establishments the disparity would often exist among firms organized by the same local and between establishments a few hundred yards apart. The problem is more real and inescapable.

Some of these problems must strike a reader as trivial, but they are representative of many of the problems of unionism in small plants. Size, after all, is relative. A 12-pound whale is a min-

now, but a 12-pound bass is some fish, anywhere. What is a small problem for a large employer may be almost unmanageable for his smaller competitor. From what has been said, I think the conclusion is warranted that collective bargaining in small and large establishments differs in important points.

3. Some Remedies and Advice

What suggestions, if any, do I have for dealing with some of the problems mentioned?

I would advise the newly-organized small employer to discard all feelings of disappointment and resentment and determine to do his share in building harmonious relations. At least until he has mastered his emotional reactions to unionization and acquired experience in dealing with the union, he should engage labor-relations counsel who are experienced in representing small employers and who have demonstrated ability to get along with unions. Inexperienced or labor-baiting counsel could worsen his situation.

He should avoid all appearance of trying to circumvent the union. Whatever special arrangements are needed should be made with the union rather than with individual employees. At the same time he should capitalize on the strength of his position. His employees, even though unionized, probably have a deeper loyalty to his company than is found in larger establishments. He should regard the union as the instrument, not of hostile forces, but of employees genuinely interested in the welfare of the company. Let him create opportunities for the union to display this interest. Should a situation develop where newly-acquired power leads the union to unreasonable con-

duct, let him seek assistance from more responsible union officials. If he has shown a disposition to adjust to unionization, they will probably straighten out the local union.

The union for its part should avoid propaganda which assails the company. Such propaganda is always of questionable value, but in the small plant it usually boomerangs sharply. The attack is not made on an impersonal corporation but on a definite individual who is the close acquaintance, if not friend, of members or prospective members.

The international should assign competent representatives to the newly-organized plants who can allay unfounded fears of the employer and start the new relationship off on the best possible basis. Because the cost of servicing probably makes it impossible for the union to keep qualified representatives in close touch with the small establishment, it must pay special attention to the training of shop stewards.

A union with which I am well acquainted has done a remarkably effective job for employees in small establishments. It also has the reputation for constructive leadership among employers with whom it has contracts. I heard a company officer praise officials of this union as among the most constructive and helpful labor officials he had ever met. (His talk was made nearly a thousand miles from his plant, so there is no reason to suspect that he was attempting to purchase preferred treatment.) This union for years has conducted regular classes for shop stewards. While it is zealous in protecting

the terms of its agreements, it also tries to give the stewards a sense of balance and a willingness to make reasonable concessions. It keeps the stewards interested in continuing at their jobs by making the position reasonably attractive. The stewards receive no monetary premiums, but they are fully consulted on all problems of union policy and are guests at monthly dinner meetings at a leading hotel. The program may appear costly, but it has paid dividends.

In considering contract problems the union must pay special attention to the needs of the small establishment. Greater flexibility in job assignments and in seniority provisions are needed than prevail in larger companies.

On the problem of wage uniformity the union has an almost insoluble problem in some areas. In some service industries — such as hotels, restaurants, taverns—establishments can be classified and wage rates differentiated by classification, but in many other industries wage uniformity is perhaps a hopeless quest until a higher degree of unionization can be achieved. As matters now stand, unions often have the choice of tailoring wage demands to the more profitable firms in the industry and sacrificing membership in weaker firms or adjusting to the ability of the weaker firms. Often, too, the union lacks even this choice. Its wages must be adjusted to the levels of non-union competition. But it is the unions most active in organizing small firms that are unable to conduct sustained organizing campaigns. If these campaigns are to be conducted, these unions will need assistance from stronger organizations.

*An economist comments
on the American approach
to an organic economic society*

Social Justice and Reform

CORNELIUS A. ELLER, S.J.

MOST CATHOLIC THINKERS who find existing economic societies in need of reform believe they know how to reform them, whether they are communistic or capitalistic.

Their plan for economic reform bears various names. Some call it the corporative society; others prefer the name of vocational order or groups; still others label it the Industry Council Plan. Here we need not explain the plan. To assume that the reader understands its substance is preferable in view of my present purpose and the limitations of space.

Nevertheless, we must recall that the plan, in its essence, seeks the organization of all trades, crafts, occupations, industries and economic functions in a grand, comprehensive and complex way. It is a plan for a strongly and thoroughly organized economic society. It is a plan for an organic society, which is a unity. An organism cannot be a single whole unless its parts are organized. This implies harmony, cooperation, subordination of parts to the good of the whole, division of functions and many other things already known to the reader.

Diagrams and Charts

The establishment of such an organic society in the United States appears to be the primary aim of American Catholic economic reformers today. In their conventions and writings they discuss the structure of such a society, the functions of vocational groups, the steps by which it might possibly be brought to pass. This ideal society is diagrammed. It is dissected. Charts are drawn up to demonstrate the relationships among its parts, members and organs. Strategies are devised to generate such a society. If a favorable opportunity to institute it arose, I am sure these reformers would rush forward to take advantage of it. Why? Because they believe that our economic ills can be remedied by establishing the right kind of institutions.

In my opinion, they are making a very dangerous mistake. Let me explain my point by means of a simple example. Suppose that an unscrupulous employer is operating a "sweat shop." The workers are unorganized and the situation is precisely the kind that a trade union can correct. So the workers are organized into a union and the

bad conditions are eliminated. An organization, the institution of trade unionism, was in this instance employed to eradicate an economic evil. But is that the end of the matter? Possibly not. It is possible that the establishment of this institution may have opened the door to even greater evils. If the control of the trade union falls into the hands of racketeers and extortionists, it will be used as an instrument of injustice. It is like a club that is brandished to force tribute from employer, worker and public. The institution is but a means that can be used for good or for evil. The ends for which it will be used depend upon the character of the men in control and the locus of control depends upon the intelligence and interest of the rank-and-file. And if the institution is used for unjust ends the state must intervene and thereby the power of the state is expanded still further, which is regrettable though necessary.

All these undesirable consequences could flow from the establishment of an institution before the hearts and minds of men are prepared to use it in a moral manner.

Extensive Organization

The plan for economic reform which we are considering calls for the solid organization of workers and employers. It also calls for the establishment of joint organizations made up of both employers and employees. All these are to be not only on a local but also on an industry-wide and even an economy-wide scale. They would be empowered to regulate the economy, but there is disagreement over the extent of this regulatory power. However that may be, all this structure represents a tre-

mendous concentration of power. It practically constitutes a state within a state.

Now what is to prevent such vast power from being used solely for personal or group aggrandizement? What is to provide that it will be used for the common good, or at least in conformity with it? Is there anything in the history of employer or labor organizations that can allay our misgivings on this point? Will not the enhanced power of these organizations put the public more at their mercy than ever before? What will prevent them from seizing control of the state itself? In the past, when trade unions and employers combined, the public usually fared worse than when they were individual and separate. Knavery is compounded when knaves unite.

The usual answer to these questions is that the state as guardian of justice and promoter of the common good must prevent such evils from arising. But this would require a tremendous expansion of the state's activities and powers. It would necessitate a very large increase in investigating and prying by the state. In effect, the government would have to be a member with veto power of every important decision-making body in all these various councils. Indirectly at least, the state would make all the important decisions. Yet, reformers fondly hope that curtailment of the state's economic activities will result from the reconstruction of the economy along the suggested organic lines.

Vain hope! Witness the union health and welfare funds. Here is a perfect example of a solid achievement brought about by the cooperation of unions and employers without state intervention.

Or at first it so appeared. Today we find that the state has had to extend its activities to include these funds because dishonest men have wrongly administered some of them. Shortly the state will be as deeply involved in these funds as if it had originally established them under its own auspices. The more powerful private groups become, the more powerful the state usually must become. In a democracy it is always necessary to guard against the capture of the state by organized groups.¹ Regulatory bodies can rather easily become the creatures of such groups.

Means of Escape

Is it at all possible then to escape state control of the economy? There are two ways of escape. The one was followed by the classical economists, who chose to destroy all private economic power. They believed that private persons and groups should be kept so weak that they could not injure the community. An example of this solution in operation is the perfectly competitive market. In such a market, prices are determined, not by the single seller or buyer, but by the famous impersonal forces of aggregate supply and demand. The classical economists thought it unsafe to rely on men's virtue. On the contrary, their plan for economic society rested on the assumption that men are normally motivated by self-interest. Of course, since this solution has a false philosophical foundation, it must therefore be rejected. It is diametrically opposed to an or-

ganic Christian society as proposed in *Quadragesimo Anno*.²

This leads us to the second way of escaping political domination of the economy, namely, widespread practice of the virtue of social justice. It alone can insure that the vocational group organization of economic society will function in the manner intended. This type of organization is designed to promote social harmony, ordered material progress, equitable distribution of the fruits of industry and progress, sustained prosperity and protection of the rights and welfare of each segment of the economy—without control by political government. Such control would nullify the very essence of the plan.

But these ends could not be attained unless decisions were guided by concern for the common good and this in turn presupposes that the decision-makers are imbued with the virtue of social justice. If they were not so imbued, the whole complex of strong organization would become a gigantic pork barrel and, in this respect, would hardly differ from our present governmental bodies. When the public interest is neglected or injured, the state must interpose its authority and every successive interposition of political authority increases the state's economic activities and controls, until, step by step, the economy finally becomes, at least in effect, socialized. We have all seen that sort of socialization evolving. There are, for example, the transit company, the telephone company or the private water company—more interest-

¹ For a discussion of influence on legislation as wielded by power groups, see Raymond Bernard, S.J., "Lobby—How to Win Influence among Legislators," *SOCIAL ORDER*, 6 (April, 1956) 168-178.

² See *passim* "Heinrich Pesch Memorial Issue" of *SOCIAL ORDER*, (April, 1951) for important observations on a Christian organic society.

ed in heaping up profits than in satisfying the public's needs adequately and reasonably. Complaints multiply. A company is recalcitrant. Result? The political community buys out the company and further extends its economic activities.

Absolute Essential

Social justice, then, is absolutely essential to the proper operation of a vocationally-ordered economic society. In this kind of society great power would repose in private organizations. Now, men being what they are, this power would have to be restrained so that it would be exercised for the common good or, at least, in such a way that private good would be reconciled with the common good. Only two kinds of restraints are possible, namely, the coercive and dominative force of the state, the expansion of which is contrary to the very essentials of the plan under discussion, or virtue, and, in this matter, especially social justice.

When this virtue is lacking in private individuals and groups, then it must be exercised by the law-makers and other public officials. If citizens widely disregard the common welfare, then the rest may properly say, "We've got to pass a law." If manufacturing companies having regard for the public weal refrained from polluting streams, it would not be necessary to establish public control of stream pollution.

It does not necessarily follow from this line of argumentation that the social structure under discussion is impracticable or otherwise undesirable.

I believe that the first step must be the propagation of a strong sense of social justice. This is a necessary precondition, which seems so obvious. In economic matters, self-interest is terri-

bly strong. We all admit that democratic institutions cannot function successfully unless the people possess the qualities necessary for success. We would not think of trying to erect democratic institutions until people were prepared for them. The same reasoning applies to the vocational organization of society. It must be built on the right type of men and that type is quite different from the type who can serve satisfactorily as the basic unit of a highly competitive economy.

My recommendation to Catholic social reformers, therefore, is to devote their efforts to fashioning men rather than institutions at the present time. Let them first investigate the human qualities without which the idea of economic society proposed by Pius XI cannot be realized.

Moreover, I believe that the right institutions will develop naturally once enough men have the right virtues and qualities. If men are charitable, charitable institutions will arise. If men love freedom, free institutions must flourish. If men have a strong devotion to the public good, institutions designed to promote the public good will be established. And these institutions will be adapted to all the peculiarities of particular concrete circumstances. This is the natural way in which institutions develop. They cannot be artificially imposed successfully, or without reference to realities.

No doubt many observers in this country and abroad will disagree with me, some perhaps even violently. So much the better. Only by vigorous discussion can the vagueness which beclouds the so-called Industry Council Plan for the reform of economic society be dissipated.

JOHN MAGUIRE: SEEKER AFTER JUSTICE

LEO V. RYAN, C. S. V.

NOT ONLY DID Father John W. R. Maguire, C.S.V., champion the dignity of workers, stress the social nature of economic life, seek social justice and the common good, but he strenuously advocated and fought for a legislative program designed to achieve these goals. Monsignor John A. Ryan hailed him as a pioneer "intelligently active in advocating Catholic social doctrine and exemplifying Catholic social action."¹ Maguire exercised his powers of eloquence and persuasion most effectively in the committee rooms and halls of the Illinois legislature in Springfield. He contacted and convinced assemblymen, testified before countless committees and worked as a team with President John Walker and Secretary-Treasurer Victor A. Olander of the Illinois Federation of Labor and Representative Reuben Soderstrom, legislative spokesman for the labor program.

"His ability and an honest ardor to help working people in their material struggle for the necessities of life, coupled with his spiritual devotedness of seeking nothing for himself" attracted Soderstrom's attention when he

heard Father Maguire at a forum at Streator, Illinois, during the steel strike. "Reub" convinced his associates that "here was a man of the cloth who had taken the vow of poverty, a man who was raising his voice for the underdog, who could be very effective in legislative halls for the cause of labor."²

Father Maguire welcomed the invitation to join forces with the Illinois labor groups. He addressed legislative committees, lobbied (in the good sense), expanded his lecturing and speaking on behalf of labor and worked shoulder to shoulder with union officials and their legislative committee to "bring the rights of mankind to the conscience of the General Assembly."³ Father Maguire found in service in the legislative halls of Springfield the rare opportunity to translate his convictions and apply the social doctrine of the Church toward the development and support of a concrete program for social reform. "During the decade between 1925 and 1935, Father John W. R. Maguire . . .

² Stanley L. Johnson, "Father Maguire Memorial," *Weekly News Letter*, Illinois State Federation of Labor, 37 (November 17, 1951) 1.

³ Reuben G. Soderstrom, *Weekly News Letter*, Illinois State Federation of Labor, 38 (December 20, 1952) 3.

¹ *Social Doctrine in Action*, Harper, New York, 1941, p. 286.

gave most of his time, eloquence, mental energy and influence to help Illinois working people secure justice in the legislative field. He . . . definitely helped to win the early battles for labor laws which started the transformation of Illinois from a backward to a progressive state. . . ."

Legislation Specialist

Father Maguire admitted that his "most prominent activity has been that of supporting labor legislation." One accomplishment for which his name is held in esteem by organized labor in Illinois was the role he played in drafting and securing passage of the Limitation of Injunctions Act. Illinois was the first state to enact such limiting legislation, when it adopted the statute relating to disputes concerning terms and conditions of employment June 19, 1925. The subject of injunctions and their menace to the constitutional rights and liberties of citizens formed a major theme in many of Father Maguire's addresses before labor conventions.⁸ Federation President Walker admitted, "No man did better work in securing the enactment of that bill into law than Father Maguire."

At the same time this energetic Viatorian fulfilled other assignments in the legislature—caring for the interests of children and the aged, making safer and

more healthful conditions of work for men and women, promoting compensation laws.

Father Maguire gave six years during the twenties to the Illinois State Federation of Labor in the fight to secure equitable legislation in Illinois. Injunction Limitation Act, One-Day Rest in Seven, Child Labor, Women's Eight-Hour Day, Workmen's Compensation and Occupational Diseases Act and the Anti-Yellow-Dog Contract Acts were some of the important legislative bills "in which the fighting presence of Father Maguire aided in enactment and improvement."

Through his classroom efforts in economics and sociology, this Viatorian educator trained future leaders for both labor and management positions; in the committee rebuttals and in conversation with legislators he hammered home the story of man's natural rights. Later through WCFL, the Voice of Labor, a station operated by the Chicago Federation of Labor, he carried his crusade to the people.

Maguire recognized in the struggle of the working class a fight for equity and justice. He knew that justice alone "can remove indeed the cause of social strife, but can never bring about a union of hearts and minds."⁹ To this end he stressed that justice and charity must rule the minds and hearts of men.¹⁰ In 1924 he was reminding labor that this was a struggle "for a larger measure of social and economic jus-

⁸ *Ibid.*

⁹ J. W. R. Maguire, C.S.V., *Proceedings, Forty-Fourth Annual Convention, Illinois Federation of Labor, Streator, Ill., September 13-18, 1926*, p. 122.

¹⁰ See his addresses to the American Federation of Labor, New Orleans, La. (1929), reprinted in *Proceedings, Forty-Seventh Annual Convention, Illinois Federation of Labor, Rock Island, Ill., September 9-14, 1929*, p. 237-244, and *Proceedings, Forty-Sixth Annual Convention, Illinois Federation of Labor, Herrin, Ill., November 8-14, 1928*, p. 63-70, as examples.

⁷ *Ibid.*, p. 62.

⁹ Stanley L. Johnson, *op. cit.*, p. 1.

¹⁰ Pope Pius XI, *Quadragesimo Anno*, No. 137. This and subsequent quotations from *Quadragesimo Anno* are from Nell-Breuning, *Reorganization of Social Economy* (translated by Bernard W. Dempsey, S.J.), Bruce, Milwaukee, 1936.

¹¹ *Proceedings, Forty-Seventh Annual Convention, Illinois Federation of Labor, Rock Island, Ill., September 9-14, 1929*, p. 244.

tice;" to the American Federation of Labor convened in New Orleans in 1929, he termed the fight of labor the struggle "for the great cause of social justice."¹¹ This champion of social reform knew, as Pius XI was later to declare, "... social charity should be ... the soul of this order. ..." (Q.A. No. 88)

Despite his conviction that one of the greatest agencies for the betterment and improvement of the great toiling masses of the world was the organized labor movement, Father Maguire did not always agree with the Illinois State Federation of Labor. Federation President Walker, in introducing him at the Streator convention (1926), called him "one of the best trade unionists there is in the state" and then continued: "If he believes we happen to be wrong he doesn't hesitate to disagree with us. ..." ¹² And so Father Maguire frequently took convention delegates to task for seeking the benefits and shirking the responsibilities of unionism, for their stand on prison labor, for tolerating dishonesty, crime, corruption, graft and even murder on the part of some labor leaders. Before the A.F.L. (1929) he insisted that "to uphold and defend the great labor movement" they should "immediately exclude from the ranks of organized labor all those who have been guilty of any kind of dishonesty, of grafting, of corruption, of racketeering or of crime."¹³ This, he promised, would remove much of the criticism

offered by sincere people against unionism.

Because Maguire recognized that "... the first and immediate apostles of the workingmen must be workingmen. ..." (Q.A. No. 141), he emphasized constantly the responsibilities of union membership, the dangers of newly acquired power, the urgency of educating members to active participation in the programs sponsored by the Federation, the necessity and priority of the common good. He cautioned labor against the dishonest and unfaithful in their ranks, warned them against the prejudices of race and religion and challenged them to an intelligent demonstration of their persuasive powers in achieving their destiny by removing legal and legislative obstacles impeding their progress and advancement.

Episcopalian Student

Whence did this crusader come? Little in his early years indicated his future priestly mission. Nothing suggests that he even had any practical experience or contact with the laboring class. John William Rochfort Maguire was born in Boyle, County Roscommon, Ireland. Educated at Allhallows, he later entered Merton College, Oxford, where he followed the classical curriculum designed to provide a liberal education and a broadened vision through extensive readings. At Oxford he was introduced to the academic aspects of economics and political science.

Around 1906 Maguire embarked for America, worked as a newspaper reporter in the west, then went to Chicago in 1908 to enter the Episcopal Theological Seminary. There he read

¹¹*Proceedings, Forty-Second Annual Convention, Illinois Federation of Labor, Peoria, Ill., Sept. 8-13, 1924, p. 11.; ibid., p. 244.*

¹²*Proceedings, Forty-Fourth Annual Convention, Illinois Federation of Labor, Streator, Ill., September 13-18, 1926, p. 122.*

¹³*Proceedings, Forty-Seventh Annual Convention, Illinois Federation of Labor, Rock Island, Ill., September 9-14, 1929, p. 243.*

himself out of the Episcopal Church, the faith of his parents, and into the Catholic Church. Following instructions from the Servites and a retreat at the Passionist Monastery, Norwood Park, Illinois, he was conditionally baptized there. John Maguire studied two years at St. Viator's College before entering the Clerics of St. Viator.

Bishop Thomas J. Shahan ordained John W. R. Maguire at Catholic University of America, December 13, 1914, while he was completing graduate studies in sociology and political science there. The next fall he returned to St. Viator's College to teach social science. Even during this period he lectured for social betterment before groups in Ohio, Pennsylvania and Illinois. In 1918 he received a Knights of Columbus Chaplaincy and was sent overseas with the 39th Infantry Regiment, 4th Division, A.E.F. From his return in 1919 until his death twenty years later, Father Maguire devoted himself unstintingly to the betterment and improvement of social conditions.

Father Maguire participated in the organizational meetings of the Catholic Conference on Industrial Problems and the Catholic Association for International Peace. On many occasions he served as chairman, discussion leader and speaker at C.C.I.P. meetings through the Mid-West. He served as a member of the Ethics Committee, C.A.I.P. Father Maguire was also a member of the original executive committee when the Social Action Department, National Catholic Welfare Conference, was organized.

In 1918 he had been elected to the Executive Committee, Department of Colleges and Secondary Schools, National Catholic Educational Associa-

tion. From 1920 to 1926, he was secretary of the Commission on Standardization. In 1926 he was elected President of the College and Secondary School Department, and the following year served as President of N.C.E.A., being re-elected again in 1928. That year he was also appointed president of St. Viator's College, at Bourbonnais, Ill.

His addresses and papers before N.C.E.A., C.C.I.P. and the Illinois State Federation of Labor are the major testimony to his foresight and variegated interests. *America*, *American Ecclesiastical Review*, *Commonweal* and *Catholic World* published his articles and commentaries, but the bulk of his contribution to the social movement came in the form of legislative activity, persuasion through classroom lectures, radio addresses and platform appearances.

Theme of Radio Talks

In his radio addresses, especially during 1930-31 and again 1933-34, Father Maguire advocated social reforms, government legislation and focused attention on the solutions for unemployment, depression and the problems of American industry through public works, a council of economic advisors, revised taxation schedules and reduced working hours. He was disturbed to think that "the fundamental evil of our modern commercial society was the deepseated conviction that the end and purpose of all business activity is financial profit instead of adequate provision of a decent livelihood for all mankind."¹⁴

Father Maguire combined his understanding of the Natural Law, the Gos-

¹⁴J. W. R. Maguire, C.S.V. "Realities and Ideals," radio address, WCFL, June 28,

pels and the ideals of *Rerum Novarum* and coordinated these teachings into a body of social doctrine which guided his programs and recommendations for reform. He sought to apply these norms to the problems that surrounded labor in Illinois. For him, *Quadragesimo Anno* was a vindication, an effective reply to many who opposed his efforts or challenged the orthodoxy of his position.

Acknowledgment

In *Quadragesimo Anno* Pope Pius XI warned that "it violates right order whenever capital so employs the working or wage-earning classes to divert business and economic activity entirely to its own arbitrary will and advantage without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good." (Q.A., No. 101) Father Maguire could point to a distinguished long record of addresses, lectures, papers, which focused attention on each of the papal ingredients for right order.

On April 19, 1933, President Roosevelt appointed Father Maguire labor representative on the Regional Labor Board, Chicago. This appointment inaugurated a new era of effort for Father Maguire on behalf of organized labor. Persuasion now gave way to adjudication. Madame Perkins called Father Maguire "the best trouble shooter labor has;" it has been reported that of the ninety strikes he was called upon to arbitrate he settled 87.

He served with Bishop Francis J. Haas in settling the original Kohler

strike. His last and probably most famous settlement involved the Green Mountain Dam and Power Plant in Colorado.¹⁸

Monsignor Ryan has cited Father Maguire as a pioneer in social reform. Francis McMahon lists him among the earliest Midwestern spokesmen for social legislation.¹⁹ Labor, through the Illinois Federation of Labor, has never ceased to acknowledge his contribution and leadership. Through their executive board, affiliated locals and central bodies, the Illinois State Federation of Labor contributed substantially to the construction of the Chapel of Our Savior at the new Viatorian Novitiate, Arlington Heights, Ill., as a memorial to "the great service which Father Maguire performed for Illinois working people."

The silver jubilee of *Quadragesimo Anno* especially emphasizes the contribution of one who devoted 25 priestly years to a vigorous crusade for social justice. John W. R. Maguire, C.S.V., had the vision and foresight to anticipate the program of social action advocated by the Church and to find opportunities to translate this doctrine into a program of reform materially benefiting the working men of Illinois. Truly Father Maguire accepted the sublime command expressed in the Book of Isaiah: "Speak thou the truth of God to my people with power and courage, for I have set thee to battle for the poor and downtrodden and to withstand the mighty ones who oppress my people."

1931; also *Proceedings, Forty-Ninth Annual Convention, Illinois Federation of Labor, Galesburg, Ill., September 14-19, 1931, p. 111.*

¹⁸See "Maguire of Green Mountain," *Time*, Sept. 4, 1939, p. 12.

¹⁹Francis E. McMahon, *A Catholic Looks at the World*, 1945, p. 71-72.

Where

the Catholic Labor School Stands

MAURUS BARRENECHEA, S.J.

TO JUDGE from various expressions of opinion, the Catholic labor school in this country faces a most uncertain future. The decline from the total of 100 operating in 1949 to 35 or 40 which are said to be operating today has forced the subject to be discussed often and at various special meetings.

This article proposes to examine briefly the past aims of labor schools and the general trends, in an effort to arrive at a clearer understanding of developments and at possible solutions suited to the present circumstances. Such an objective was formulated by a commentator on the Cleveland meeting on social action.¹

Originally, the American labor schools drew their inspiration from the reference in *Quadragesimo Anno* to the need for "imbuing and forming [neu-

tral trade unions'] members through the teaching of religion and morality, so that they in turn may be able to permeate the unions with that good spirit which should direct them in all their activity."

Thus the aim was specific and clear, but permitted much experimentation.

The approaches were varied. One, in the Hartford diocese, was to advertise extensively by press, radio and other ways, in order to attract all types of people. Later it was found that only those kept coming who had some actual jobs in the unions. After 1945 the Hartford work concentrated on union leaders only. Forums and discussion periods were introduced to take care of the general public.

At the Xavier Institute, in New York, where a school for workers had been founded in 1911, the proportion of workingmen in classes steadily dropped as academic stress increased. Today Father John Corridan's course

¹ B. L. Masse, S.J., "Social Actionists Convene in Cleveland," *America*, September 24, 1955, pp. 616-18.

**A brief review
with an eye to the future
by an observer
who worked in labor
education
in Caracas and Bogota**

in Economics and Modern Morality has raised the proportion again, possibly because it is couched in longshoreman language." The program in general is dedicated exclusively to workers.

Rockhurst College's labor school found it necessary to entice management to participate: thus it introduced "employers' conferences" and finally brought this segment around by study of the same philosophy, objectives and language-approach, to meet in an overall group.

However, the approach to all groups of the public is still being followed. "Most Jesuit-directed programs have now abandoned the term 'labor-school' for the more accepted designation 'institute of industrial relations.' . . . This title keeps the door open to both unions and management."

Several points have arisen from the

experiences of some schools. Detroit University's experience with an extension-type program evolved through loss of its director into a "major program in industrial relations" in its evening commerce school. Here and elsewhere, the program aimed first at workers has gradually incorporated management.

Xavier Institute found that the special formation of leaders, as against rank-and-file members, could not consist only of courses in ethics and philosophy as found in the social encyclicals, but had to furnish the information which workingmen needed to run their own unions and become effective stewards. These men wanted to know about economics, welfare plans, contract negotiation, labor law, working of compensation. Plainly, technical training had to be part of the course.

On the other hand, moral leadership is not guaranteed by a training which offers much technical assistance.

Evidently, one type of program is not a substitute for the other.

² *News Letter*, Department of Education, A.F.L., October, 1955.

³ H. J. Fitzgerald, C.S.C., "The Labor School Program," *The Catholic Mind*, July, 1955, pp. 419-24.

Meantime, the secular universities and colleges and the unions themselves are giving much more attention to "labor education." Well over 25 such colleges have become active in the field.⁶

At least 37 programs have been instituted by the unions themselves.⁸ An Inter-University Labor Education Committee has been set up by eight universities and as many educational directors of AFL-CIO in an effort "to broaden and deepen workers' education in the fields of economics, international relations and community affairs."⁸ Sixty educational directors of the new AFL-CIO last year set up a body for closer study of this whole question.⁷

Two Special Needs

Thus it is clear, from the brief analysis made here, that there are two separate needs in labor schools as they have existed until now: an objective need for *technical* formation and a distinct need for an effective *moral* leadership among union members. Those unions and colleges which have given attention to the matter acknowledge the first need, but find that their efforts to supply it are not really adequately solving the whole problem. The Catholic labor schools have generally concentrated on the second need, but find that their answer likewise has been incomplete.

One solution, then, would be to get from both sources what each offers, as part of an overall plan. Where needed, one source may attempt to improvise

for the lack of the other. The more urgent need, of course, would have to be filled first. It is to be noted here that diocesan labor schools which concentrated on the teaching of the encyclicals alone have long gone to their death, while those which function at peak attendance provide only one course on the explicit teaching of the encyclicals. Their twenty or thirty elective courses deal with technical matters, in which references are easily made to the ethical teaching. This has been a sort of accommodated approach.

Briefly, then, even though only some small handful of original labor schools today may be operating at peak, the situation is not one for gloomy prophecy. Actually, the schools have gone through a transition period, a natural adaptation. These trends indicate a specialization of approach, a diversity of methods, all without any disagreement about final purposes.

This concept of specialization—most important as the key to success—has tailored the courses in accord with the needs of those who have been invited to the programs. There has been a certain specialization in subject matter, as this has been considered from the viewpoints of the classes. There has also been specialization in the immediate objectives, according to the type of class and the local situations.

Thus the trends which at first appear to be polar and opposed are rather complementary and coordinate. They merely follow sound pedagogic method, in adapting the matter and method to the student. The greatest need, then, in the labor school movement at present is that the educators themselves be aware of the need for specialization and prepare to integrate the various programs.

⁶ Irvine L. H. Kerrison, *Worker's Education at the University Level*, Rutgers University Press, 1951, pp. 165-9.

⁸ A. A. Liveright, *Union Leadership Training*, Harper, New York, 1951.

⁸ Jack Barbash, *Universities and Unions in Workers' Education*, Harper, New York, 1955.

⁷ *News Letter*, December, 1955.

Social Justice and Social Order

WILLIAM FERREE, S.M.

FOR A GREAT PART of the world, including of course the American continent, the chief problem is so to raise productivity that a higher level of economic well-being may follow for millions of people now living at the barest subsistence level.

To think of such an effort, or to plan it, places one immediately in the field of social virtues properly so-called. No amount of individual justice, no degree of sharing already existing productivity by way of individual generosity can raise the productivity of a whole continent. A new organization of the whole of society is necessary, and we must find a series of virtues which govern and command social action with the same clarity and completeness that individual prudence, justice, fortitude, temperance and charity govern individual action and responsibility.

Such virtues exist. In outlining them now we must be careful not to be as naive as M. Jourdain in Molière's famous comedy, who discovered one day that what he spoke was prose, and thought he had achieved something new.

Actually, he had been speaking prose all his life—and we have been practis-

ing social virtues throughout human history; but it is true enough that only now do we know fully what we are doing and what our actions should be called.

Placing ourselves squarely in the field of M. Jourdain's "prose"—the field of terminology and awareness—it is a simple fact, to apply a phrase of Pius XI, that "the pastoral theology of another day will now no longer suffice." Moral theology manuals which we studied were incomplete, and at the present time we know that this incompleteness vitiated every treatise and every chapter.

Half of each chapter on the virtues was missing, for only individual virtue was fully treated. Social virtue was sometimes mentioned, but never fully developed, and sometimes it was not mentioned.

Social Virtues

Every moral virtue has a social counterpart with its own specific nature and acts. There is a social prudence, a social justice, a social fortitude, a social temperance and a social charity; and each one needs a treatise of its own, each to comprise many chapters.

Social prudence received some attention in the discussion of political, legislative and even military prudence. Social justice had a name—it was merely designated legal justice. I know one monumental work on the virtues in which justice fills two large volumes, where legal justice was given one short paragraph and one footnote—the footnote, incidentally, being a little longer than the paragraph. Social fortitude was never mentioned, but it exists. The popular word for it is morale, and anyone who has ever tried to direct large bodies of men—or even small ones—knows from personal experience how important a virtue it is. Social temperance was not mentioned either, but it also exists. It does not even have a popular name that I know, but the meaning behind the French expression "*un peuple sain*"—a sound society—is close. You will find a great deal of discussion of it in the later Roman writers who mourned its passing with the rise of empire. The thing that economists call "conspicuous consumption" in areas of low or rising economic well-being is a good example of failure against it.

Social charity also is not mentioned, at least under its own name, but has received a sort of accidental development on the supernatural plane in the doctrine of the Mystical Body. Pius XI is the first in history to use the technical term "social charity" and he left its development largely to philosophers and theologians of a coming day.

Here we want to discuss social justice and social charity, though, unfortunately, space limits us to a very sketchy presentation of a subject of really absorbing interest.

We will best understand social justice

and social charity if we abandon the traditional identifying marks of justice: "equality, otherness and debt (or strict obligation)." These marks go back to pagan antiquity and apply fully only to commutative justice, so that they tended to emphasize this latter at the expense of far more important virtues. For our purposes we will define justice as that virtue which respects and safeguards the supports of personal perfection (property, reputation, professional standing and such), and charity as that virtue which respects and safeguards personal perfection in itself. From such a definition it can readily be seen that justice and charity must always and necessarily go hand in hand.

Institution Basic

Now we need another preliminary idea—that of social institutions. An institution in this sense might be defined as a social habit—an organized and relatively stable pattern of action to which individual action must conform to be successful. Our complete confidence in the economic significance of pieces of paper printed by the government is a good example; and our equal confidence in checks written by one another is a more remarkable one. The governments and banks which lead people to this confidence are themselves institutions in exactly the same sense. So is the language an institution in which the notes or checks are written; and so is the art of printing which produced them and the practice of signing checks with pens instead of with brushes. At every moment we participate in such institutions and conform our actions to them.

In a letter written for Pius XI by his first Secretary of State, Cardinal Gas-

parri, there is a remarkable statement that such institutions take so tight a grip on human life that they largely determine whether and to what extent personal perfection is even accessible to each one. This is quite literally true—as might be illustrated by the chances of a child in atheistic Russia to come to a knowledge and love of God.

Another example would be the relative attitudes to marriage in Reno, Nevada, and in the province of Quebec. This example gives the clue to a puzzling paradox of responsibility: if it is really true that it is bad institutions which are largely responsible for failures in personal perfection, why is it that only individuals go to Hell? The answer is not difficult to find. In Quebec, the institution which we call law largely respects the indissolubility of marriage; and when difficulties or quarrels arise—as they inevitably must among humans—the sole question is how to patch things up and get on with a good life.

In Reno, on the contrary, the immediate question suggested by the institution of law is whether it would not be better, after all, to break up a marriage with an easy divorce and start over.

It is, of course, the individual who must answer this question and he will be clearly responsible for his answer; but the fact is that he can give the right answer once for all in Quebec, while in Reno he must fight out the whole battle with himself, and come to the right decision, over and over and over and over again so long as he lives. On any of these occasions he can choose wrongly and the institution triumphs. An unjust institution always presents the individual with such endless and fa-

tiguing struggle to maintain a right decision that its eventual triumph is almost assured.

Now we get back to our definition of justice: the virtue which respects and safeguards the supports of human perfection. Since good institutions are so essential a support, there must be a form of justice which makes or keeps institutions good.

Social justice is the virtue which does precisely this, as that virtue which regards and promotes the common good, and the common good is synonymous with the whole complex of good institutions in which our life participates and by which it is molded.

Key is Change

To understand social justice it is essential to grasp the fact that it deals with *change*. It is continually building up institutions to the support of human perfection, or rebuilding them when they fall short of that perfection or hinder it.

This is well illustrated in a paragraph of *Quadragesimo Anno* which deals with the family wage. Pius XI says that where existing conditions in industry do not permit the payment of a family living wage, then social justice demands that changes be introduced which will make such a wage possible. Many people took this passage to mean that the family living wage was required by social justice, but this is a mistake. It is required by commutative justice, but if the industry cannot support it, that impossibility excuses it from payment under that form of justice. What social justice demands is something much more interesting and effective, namely, that in

such an impossibility *the conditions of the industry be changed* so as to remove the impossibility.

The same reasoning is even clearer in a paragraph of the encyclical *Divini Redemptoris*:

It happens all too frequently under the salary system that individual employers are helpless to insure justice, unless with a view to its practice they organize institutions the object of which is to prevent competition incompatible with fair treatment of the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to fulfill their obligations of justice.

Note that here we are dealing directly with an essentially social thing: the salary system, not the individual pay envelope of the individual worker. Moreover, under such a system, the individual employer can be helpless to meet the obligations of commutative justice: there simply is not enough money in the business to meet such obligations. Lest there be any doubt about the possibility of such a situation actually arising, note that the Holy Father states quite simply that it happens all too frequently.

Now in individual justice, that is the end of the matter: "*ad impossibile nemo tenetur*."

Aims of Causes

Here, however, we are dealing not only with individual justice but also with social justice, which makes the social solution clear: the employers and contractors who find themselves individually in this position of impossibility to pay a living wage are as a group bound in strict duty to organize, support and promote institutions which will reorganize the whole industry *with*

the prime and urgent aim of removing the causes (such as unjust competition) *which keep it unable to practice commutative justice*. Note, further, that such institutions and such common effort are normal instruments in the practice of justice. They have not become important only because a crisis has arisen; rather the crisis arose precisely because this normal social effort was previously neglected in presumably better times.

Now we can see the broad outlines of social justice: a specific virtue whose direct object is the common good and whose direct and immediate act is to organize, promote, support and, if necessary, reform all the institutions that "give form and shape" to human life and perfection.

Let us turn now to the virtue which informs social justice and must always go hand in hand with it.

We will have a key to its understanding if we advert to Pius XI's statement in *Divini Redemptoris* that man in society can imitate the divine perfection in ways that would not be possible if he were to live alone. Since the object of any love must be some reflection of the divine perfection, it is evident that if society has exclusive power to reflect some aspects of that divine perfection, it must by the same token be the object of love. That love which is due to society as such is social charity.

And this direct love of society itself, as reflecting the divine perfection, must obey the same laws as individual love—it must "cover a multitude of sins." When men love one another they do not pretend to find only perfections in the object of their love; they love the

persons despite the faults that those persons may possess.

In the same way social charity persists indefatigably in its dedication and service to the institutions of life, no matter what defect it finds in them. Justice may become impatient, but charity, never.

Thus, as Pius XI points out, social charity is the soul of social justice. It alone makes possible a continuous enthusiasm and effort in the endlessly exasperating and often disappointing task of directing to the common good, *i.e.*, to the support of full human perfection, the bewildering complexity of institutions that shape our daily lives. The virtue of social charity has been much less the object of study than social justice, but it merits all attention we can give it.

Manner of Practice

Now let us turn to the manner in which we are to practice social justice. Since it is the virtue which directly promotes the common good, and since the common good embraces the totality of human actions and resources, earlier philosophers and moralists had the idea that it would be impossible to work at the common good directly. All that one could do would be to practice some other virtue such as prudence, or fortitude or individual justice, and this would promote the common good, all the more so if one had a good intention towards that common good.

Certainly it was true that acts of all virtues promoted the common good, and as true today as it ever was; but now we understand better something which Pius XI pointed out: Every man, woman and child, in whatever station in life, can work directly for the common good.

If, as we have said, the common good consists of the totality of human actions and resources, it is easy to see how the total resources are a part of the common good, but it takes an effort to understand how the "totality of human actions" is also a part of it. Let us go back to what we said before about institutions as "social habits." Whenever we do or say anything at all that has to do with other human beings, we do or say it only because we have expectation of some sort of response. That expectation of response is simply our faith in institutions. When we accept money we expect it to have value; when we answer a telephone we expect to hear a voice; when we hire a man we expect him to work; when he works, he expects pay; when a baby cries in the night it expects attention; and so in every external action. If we could not count on such predictable responses life would be impossible. We would all be like babies crying in the night with no one alive to give us attention.

But there is a certain latitude in the response we can count on. The baby, for example, may be spanked and left to its misery by selfish parents; or have its needs attended to with loving care by parents who accept sacrifice of their personal comfort as part of their sublime role.

This latitude is the field of social justice, which constantly strives to organize the responses or "social habits" for the greatest human perfection in every situation and at every level of social life.

Social life is really a sort of pyramid of these "social habits" or institutions. At the bottom are countless institutions that involve only a few persons or iso-

lated actions of life, then a whole hierarchy of institutions involving ever more persons and with ever broader scope, and, at the apex, the state and international society in the temporal order and the universal Church in the spiritual order.

It is important to note that the institutions higher up in this pyramid are powerless empty forms if the institutions below them are not solid (e.g., a government in the process of disintegration) and an institution lower down in the scale is frustrated in its full and proper functioning if the institutions above it are disordered (e.g., a family in a vicious neighborhood or a factory in a "market crash").

Requirements for Institutions

Now in this whole interlocking system social justice requires that each institution, at whatever level, must: 1. bring itself into best conformity with the necessities of personal perfection; 2. find its proper place and carry its proper weight in the broader institutions above it; and 3. properly coordinate, direct and protect the smaller and more specialized institutions below it.

Furthermore, since each institution, even the simplest, is tremendously complex and specialized, it can really be influenced profoundly *only from within*. Only the members of an institution have the requisite knowledge of its delicate functioning to be competent in its management; all outsiders must be amateurs and dilettantes. This aspect of social justice has received its best study and development in the other great legacy of Pius XI, "Catholic Action," under the designation of "apostolate of like by like" or "action in one's own milieu."

Now we have the answer to our

question as to how we are to practice social justice: each individual can and must work for the common good directly within his own milieu—in all the institutions in which he participates and by which his life is formed. There will, of course, be leaders and followers in all institutions, but all must be active workers at the common good. All must equally be preoccupied with the first requirement of social justice noted a few lines earlier; and the leaders especially must meet the second and third requirement.

We may terminate this discussion with a brief application of social justice to industrialization. When social justice is practiced, the result is social order. Now how does social justice look when applied to industrial society?

First of all, such a concept as class conflict is completely foreign to it. The shapeless anonymity of the "class" has nothing in common with the delicate and vital balance of personal relations and actions which we noted in the "institution." The "class" can be moved only by emotional and simplified motives toward massive and simple goals—it cannot aim at that delicate and infinitely complex goal which we know as human or personal perfection.

And "conflict" has nothing to do with the intimate and multiple personal relations which hold together the vast pyramid of institutions which make up human society.

Social order in industry will reflect all vital interests concerned in it: labor, management, capital, distribution and consumption. Each of these must be so organized as to be able effectively to defend its own interests; and each must collaborate with all the others for the common good. Moreover, this whole

economic organization must find its proper place within that general organization of the common good which we call the state. Moreover, many problems, especially of capital and distribution, will require international institutions to maintain them in proper relation to the common good.

As a general rule, capital and management are represented together and labor has its own representation. It is certainly in line with social justice that manufacturers and laborers should each have their distinct and powerful organizations. Every distinct vital activity must organize its own contribution to the common good.

But this separate representation is not enough. Together, they make up a single larger vital activity—that of production—and this too must organize itself for the common good. Pius XI referred to this step as "*ordines*."

This latter step of organization is so undeveloped that not even a clear ter-

minology for it exists. The English text of *Quadragesimo Anno* refers to it as "the corporation" and after long debate Catholic sociologists have agreed to refer to it as "the Industry Council Plan." Whatever fate the *word* has met in other lands and in other languages, in all of them the *work* remains largely to be done.

This has been a very hasty sketch of a vast and intensely absorbing subject which needs to be worked out in greater detail in discussion and study. I would like in closing to point out the fact that the doctrine of social justice is intensely optimistic. Individual justice can run into impossible situations in a thousand different ways; but for social justice there is simply no such thing as an impossible situation. Whenever conditions are such as to make the practice of individual justice really impossible, then social justice demands those conditions be changed.

Hysterical Bravado's Consequence

Governor Coleman's comments on the vicious nonsense about "nullification," being peddled by Jim Eastland, Tom Brady and the Citizens Councils, cuts through Mississippi's political and moral fog like bright sunshine.

His is the first politically important voice raised in Mississippi in opposition to the hysterical bravado which is making our state a laughing-stock and worse in the eyes of region, nation and world. . . . But it is no humorous matter, the damage done to Mississippi, economically, politically and morally by the reckless words and actions of men who purport to speak for all of us.—Hodding Carter in Greenville (Miss.) *Delta Democrat-Times* editorial.

TRENDS

Divorce in Britain

A slight easing of divorce laws has been recommended among other points by the third Royal Commission on Marriage and Divorce. The recommendation appeared in the 405-page report published in March by the body of thirteen men and six women after four and a half years of study.

The report unanimously approved several new grounds for divorce, and this constitutes the easing.

It estimated that the number of British marriages ending in divorce had jumped from 2 of one per cent in 1911 to 6.7 in 1954. Divorces in 1911 for England and Wales reached only 640, as against 27,471 in 1954.

Despite the recommendation for new grounds, the report said that "there is a real danger that the conception of marriage as a lifetime union of one man and one woman may be abandoned." It urged educators to stress the individual's sense of responsibility toward marriage and the community.

It is not clear yet whether or when parliament will discuss the proposed changes, but the prospect is that there will be no hurry.

Family Building and Status

The American family tends to advance in socio-economic status during its early years and the time of child-dependency, according to data given by the Bureau of the Census special report on fertility. This is confirmation of the traditional struggle of young families to achieve greater financial and social security.

The data show a distinct occupational shift from unskilled employment to that requiring education, training and experience. Laborers both on and off the farm and operatives in semi-skilled work show smaller proportions as age advances. Cer-

tain other occupations, such as managers, officials, craftsmen, foremen and farmers increase in relative importance, with advance in age.

One wife in four of the white families in the United States has borne a child before she reached 25, but the proportion before the age of 35 has gone up to six out of seven wives. In the younger ages, the occupational status of the husband seems to have some relationship to the bearing of children. More than half the women 20-24 married to clerical and professional workers had borne children, while for farm wives the proportion was three-fourths.

Population and Political Pressure

Behind the political crises bubbling over in North Africa lies a perplexing demographic problem. French North Africa, for instance, has been called a "microcosm of population pressure," comprising over 22.5 million people in Algeria, Morocco and Tunisia, in an area of about one-third of the United States. Yet the population is found in certain districts in an uninhabitable desert wasteland, with a concentration of more than 250 persons per square mile (as against 50 in the U. S.).

The population is not static in the area. For instance, the census just completed in Tunisia showed an increase from 3,230,000 in November, 1946 to 3,800,000. It is expected that this rate of growth may attain a 1966 figure of 4,500,000.

In other ways Tunisia is typical. Now some 400,000 (by communist estimate—the official estimate is 300,000) are unemployed. This is about one-third of the labor force, as Moslem wives and women do no work outside the home.

The living standards are reported as quite low. A man employed in agriculture

earns about 300 francs (85 cents) daily. Normally, one-third of the people are undernourished, according to government statistics. People are relatively literate in Tunisia, with women more so than males, if figures for the city of Tunis are typical.

Population growth through the whole area and literacy campaigns have fed the nationalist ambition—and complicated the problems which remain.

World Labor

Employment rose in 21 countries last year, for an average gain of about three per cent. Unemployment dropped in 24 countries. Industrial disputes were generally fewer, considered from a five-year average, although they were slightly more numerous than in 1954.

In twenty countries reporting on wage developments in manufacturing, all but one (Korea) showed increases in hourly rates.

These are some figures given by David A. Morse, director-general of the International Labor Organization.

Data for the analysis are provided by national reports transmitted to ILO by member countries. Asiatic countries, Middle East lands and South America furnish at best fragmentary and incomplete reports.

Despite the inadequacy of many such reports, it is clear that millions of workers remain unemployed and insecure or receive a wage that maintains only a bare minimum of existence.

Negro Named Judge in St. Louis

The first Negro was named to the Missouri circuit bench by Governor Phil Donnelly when Theodore McMillian was recently promoted from his post of assistant circuit attorney.

McMillian, born in a tenement, attended segregated schools, earned a mathematics degree at Lincoln University, worked as a waiter and Pullman porter. At Saint Louis University law school, while he supported himself as a night-time janitor, McMillian

was elected to an honor fraternity and came out first in his class.

Assistant circuit attorney since 1953, he had tried more cases than any other staff prosecutor and obtained a high per cent of convictions.

Background of Seminarists Today

Environment, family background and early education data on 6,304 (46 per cent) seminarists now in major seminaries of the United States have been compiled by questionnaire, in probably the first such survey ever made. The survey was undertaken at St. Charles Seminary, Carthage, Ohio.

Eight in ten seminarists come from urban areas (2,500 population and up). Cities of 100,000 and over account for nearly fifty per cent.

Families of 3-5 children appeared to be the "average" type from which the seminarists come. One-child families accounted for 5.4 per cent of the seminarists responding.

The economic strata of the country as a whole were reflected in the seminarists' classification of their families' positions: 80 per cent "middle-class," 15.2 "lower" and 3.3 "upper."

Occupations of "breadwinners" in their families likewise are scattered: managers, 16.6 per cent; industrial worker, 14; craftsman, 12; professional service, fireman, policeman and civil servant, 11; professional, 10; clerical, 10; farmer, 7.6; operative (e.g., cab and truck driver), 3.7; miscellaneous, 9.2.

Elementary education had been received by 70.2 per cent in parochial schools. About half attended Catholic high schools, while 16.6 per cent came from public high schools.

Seventy per cent began studies for the priesthood between ages 14-21. The breakdown by age yields these figures: 14-15 years of age, 21 per cent; 16-17, 19.7; 18-19, 22.8; and 20-21, 10.2 per cent. Some few started at ten, or as late as 45.

Accounting for the older part are ex-servicemen. One in six seminarists is an ex-serviceman (17 per cent).

BOOKS

CHURCH AND SOCIETY: Catholic Social and Political Thought and Movements, 1789-1950.—Edited by Joseph N. Moody. Arts, New York, 1953, 914 pp. \$12.00.

Monumental is the only apt adjective for this important study. Father Moody and his twelve collaborators have covered a broad sphere of social Catholicism during the critical years following the industrial and political revolutions of the eighteenth century. After an introductory section on the papacy, there follow sections on France, Belgium, Germany, Eastern Europe, Spain and Latin America, England and the United States. In addition, excerpts from about 77 basic documents are appended to the appropriate parts.

In general, the treatment is scholarly, objective and quite frank. Delicate questions of clerical wealth and neglect of the social problem in Spain, Hungary and Latin America are faced without any effort to gloss over distasteful truths. As is to be expected, major emphasis is given to the French and German movements. Of particular interest is the competent study by Paul Vignaux of Christian trade unionism since World War II.

Although the title groups "social and political thought and movements," by far the greater emphasis is given to the political. Thus, the monograph of Christopher Hollis, on England, stops with Chesterton and Belloc in its brief discussion of social Catholicism there. Francis Downing's study of Catholic contributions to the American labor movement is quite narrow, even within the scope of its restricted title. No attempt is made to portray the full dimensions of Catholic social action here. Italy does not even receive a mention, although its political and social thought is much more influential than that of some other countries treated.

Perhaps it is fruitless to quibble over

omissions in what is already a very extensive work. Had the editor confined somewhat the scope of his treatment and thus had the space to treat even more thoroughly the main currents of modern Catholic social and political thought and movements, the result would have been more satisfactory. We would have been spared the contrast between sketchy and disappointing treatment of some countries and relatively full and competent studies of others.

The book would also have gained by uniformity in observing a final cut-off date for each section. Some parts are treated effectively up to 1950 or even 1952, whereas others fade out in the early 1940's. While one fully appreciates the difficulty facing an editor in this task, the uneven result is at most a minor blemish in the book. This is especially true in view of the intense interest in the postwar resurgence of Christian democracy.

Despite these blemishes, we have here a study which contains much of real value. It will be useful for all serious students in the field. Catholics will gain a deeper understanding of the forces behind the social and political movements connected with the Church. Non-Catholics will gain evidence of the complexity of forces within the Church and thus realize that the picture of a monolithic, totalitarian religious structure is a parody of the real situation.

JOHN F. CRONIN, S.S.

MARITAIN ON THE NATURE OF MAN IN A CHRISTIAN DEMOCRACY.—By Norah Willis Michener. Editions "L'Éclair," Hull, Canada, 1955, 168 pp. \$4.25.

In so small a book as this, scarcely anyone could adequately treat Maritain's philosophy of man and democracy. This

book has not done so. Yet it has managed to capture the mind of Maritain in its essential lines. More than that, it gives a rather intimate glimpse of the man himself.

The book proposes "to set forth Maritain's view of the nature of man . . . as well as his description of the characteristics of the society in which man should live." (p. 2) Two chapters are devoted to the influence exerted on Maritain by Psichari, Péguy, Bloy, Clérissac, Bergson. Strangely, the condemnation of *Action Française* is ignored, despite the fact that this was a decisive turning point in Maritain's political thought.

The book gives a valuable and enlightening treatment of some aspects of Maritain's political theory, such as the relation between church and state, human freedom, the analogical application of political principles. Unfortunately, the author frequently quotes Maritain in the original French thus making the book, in many sections, inaccessible to a wide American audience. Given these limitations, however, the book is recommended as an humane and rewarding introduction to the man and his work. In the preface, Anton C. Pegis pays Maritain a merited tribute. An appendix contains a chronology of the life of Maritain.

FRANCIS J. MARIEN, S.J.
Mount Saint Michael's, Spokane

ECONOMICS AND ACTION.—By Pierre Mendès-France and Gabriel Ardant. Unesco, Columbia University Press, New York, 1955, 222 pp. \$3.50.

This book is the first in a series undertaken by Unesco with the rather surprising title "Science and Society" which "is concerned to show that research carried out in the various social science fields has already led to important practical results." (p. 3) The authors protest, very properly, the dangers of a work of popularization even when the audience is limited to one country and the almost insuperable hazards when it is undertaken on an international scale. Their misgivings are justified.

If a liberal has been correctly defined as a person who must believe every latest fad calling itself scientific, then this is a

very liberal book. The dangers of popularization are very great indeed and oversimplification may account for some of the curious results. The chief result is that "scientific advance" is equated to increasing the economic powers of the state to make people do what they wouldn't do if they were effectively free to choose. In such reasoning, "taxation is no longer basically designed to procure money for the state but to reduce incomes and therefore demand." (p. 103, p. 159)

Speaking of pre-"liberal" times the authors state it was "difficult for any economic system to develop independently of the influence of theology and ethics." The difficulty still seems to exist but can be avoided if one calls one's own world-outlook and system of values, science. This eliminates all criticism.

Doubtless many persons will agree with the attitudes presented here and many others will not. The real question is why does Unesco present so partisan a view under the guise of science? The blurb states that the book presents "the tragic fact" that "the state of our economy today forces us to choose between blind empiricism and scientific planning, between unemployment and progress." Now any sane man who has to choose between unemployment and progress is certainly going to choose progress until he finds out that progress means nothing but the Big State.

BERNARD W. DEMPSEY, S.J.
Marquette University

AMERICAN ECONOMIC DEVELOPMENT.

—By Herman E. Krooss. Prentice-Hall, Edgewood Cliffs, New Jersey, 1955, vi, 536 pp. \$6.00.

The purpose of this textbook is to describe the course, causes and consequences of American economic development in terms of our changing standard of living as measured by the level of national income.

Instead of taking the usual period approach, Krooss adopts a topical one. Thus, for example, in separate essays he outlines from our beginnings until the present the historical development of the factors of

production. Other key chapters treat of the national income and the business cycle, the industrialization of the economy, the evolution of manufacturing industry, the changing status of foreign commerce, the expansion of domestic commerce and the influence of war.

Krooss writes quite interestingly in marshalling a great amount of material in the pursuit of his thesis. He is not afraid to take stands on issues; in doing so, he generally stands in the tradition of modern liberalism.

Krooss's effort to keep economic history *economic* is commendable. The reader is never allowed to stray much from the economics of each topic.

This reviewer would have preferred to have seen sharper attention to chronological development within the topical frameworks, to have had the role of government woven more intimately into some of the essays and to have noticed greater attention to bibliographical sources.

FRANCIS JOSEPH BROWN
De Paul University

SUMME SOZIALE PIUS XII.—Edited by Arthur Utz, O.P. and J. F. Groner, O.P. Paulusverlag, Fribourg, Switzerland, 1954, 2454 pp., 85 fr. (Swiss).

Popes other than Pius XII have written basic statements on social matters, as everyone knows, but encyclicals like *Rerum Novarum* and *Quadragesimo Anno* were occasioned by crises calling for drastic reform and served to focus serious attention to urgent social issues. They wisely offered no blueprints, but instead elementary principles for working out a reconstruction of society.

Pius XII, however, has used many opportunities to speak and write on the same subjects in greater detail, with many applications and illustrations. On the other hand, his formal encyclicals number only 24 and touch many subjects not too clearly "social."

That is why the present German work of two volumes comprises 2454 pages of rather solid type and a chronological listing of 1042 documents of all sorts, from

the original Latin, Italian, French, English, Spanish, Portuguese and Dutch (up to July 30, 1954). The comprehensive listing covers also the "non-social" items up to that date.

Volume I includes three books: the first treating the general principles of social life, the second the deficiencies in the contemporary social order and the third the natural and Christian foundation of social life. Volume II treats religious society, social structure, the economic and the political orders.

Dominican professors of theology at the University of Fribourg, the compilers have sorted the papal statements chosen by them into divisions that sometime appear somewhat arbitrary. Thus, under "writing" as a vocation (together with sports, art and such), there are given two talks to newlywed audiences on "good books" and "bad books"—as if these pilgrims were facing a career in journalism rather than in marriage. Also, while *Summi Pontificatus* was issued five months after the Pope's coronation and after the appearance of 63 statements, addresses and briefs, it is here placed first.

On the whole, the work is the handiest and best collection of the present pontiff's statements on social matters. French and English versions were being prepared by the publishers.

RAYMOND BERNARD, S.J.

LABOR DISPUTES AND THEIR SETTLEMENT.—By Kurt Braun. Johns Hopkins Press, Baltimore, 1955, xv, 342 pp. \$6.00.

A revision and extension of the author's *Settlement of Industrial Disputes* (1944), this book incorporates significant developments growing out of World War II, legislative changes (such as the Labor Management Relations Act of 1947) and experience in settling labor disputes since the release of the earlier study.

The point of view is essentially that of an historian and experienced appraiser. Braun notes the tendency of societies to prevent the settlement of all types of conflicts among their members by force. He sees negotiation, mediation, arbitration and the procedures of special labor courts as means of avoiding forceful settlement of

conflict in industrial relations. He defines, describes each of these procedures in detail and provides numerous examples of their use. He summarizes foreign as well as domestic experience with each, citing favorable comments as well as major criticisms of each method of settlement. In some cases, he seeks to balance the plus and minus and suggest his own evaluation. In others, the balancing is left to the reader.

As a result of this treatment, the book raises many interesting issues and questions. For example, should disputants be required to use conciliation before strikes or lockouts? (pp. 70 ff.) Are "cooling-off" periods effective? (p. 74) Should fact-finding boards make recommendations for settlements? (p. 84) What about "quasi-compulsory" arbitration in which public agencies may initiate action upon petition of only one party? (p. 170) Should the parties in arbitration be represented by lawyers? (p. 173) Should the loser pay the costs of arbitration? (p. 175) What part should precedent play in arbitration? (p. 183) Should arbitration panels be tripartite? (pp. 198-200)

The book is thoroughly and carefully done and fills what had become an important gap in the professional literature of the field.

DALE YODER
University of Minnesota

THE TRUTH ABOUT DIVORCE.—By Morris Ploscowe. Hawthorn, New York, 1955, 316 pp. \$4.95.

An able popularization of a complicated subject, Judge Ploscowe's latest book will prove useful to those who need an elementary knowledge of the legal mechanics and effects of divorce. Frank to the point of disconcertion, he exposes much of the flimsiness, hypocrisy and inadequacy of the current administration of divorce laws. Although his concept of marriage differs in important particulars from that of the Church, what he has to say about needed legal reforms deserves serious consideration by all who are interested in reducing the shocking inequalities and looseness in

present laws. Particularly noteworthy are his recommendations that the concept of fault be eliminated from the divorce itself but not from alimony and custody awards, and that judicial separation for a period fixed by law be made a condition precedent of absolute divorce.

CHARLES M. WHELAN, S.J.
Woodstock College

AMERICA'S ROLE IN INTERNATIONAL SOCIAL WELFARE.—By Alva Myrdal, Arthur J. Altmeyer and Dean Rusk. Columbia University Press, New York, 1955, 109 pp. \$2.00.

The Florina Lasker Lectures given at the New York School of Social Work in 1953 make up this small book. Dr. Alva Myrdal, social scientist of Unesco, Arthur Altmeyer, eminent public welfare authority and Dean Rusk, formerly Assistant Secretary of State, each present different aspects of international social welfare.

Rusk brings out the connection between social welfare and the maintenance of peace, reminding us that many countries, large and small, have played a role in international welfare. Altmeyer concerns himself with the training of social workers, foreign and American, for service abroad, but he raises questions pertinent to all social-work education. The further schools of social work move away from a craft-like teaching of how to do specific things toward the imparting of generic principles, the more effectively and readily will social-work skill be applicable in different areas of practice as well as in different geographical regions and cultural milieus.

Myrdal presents a significant paper on "A Scientific Approach to International Welfare." Technical assistance to "under-developed" countries has usually lacked that comprehensive and coordinated planning which would relate technological and human development. The social sciences, by analyzing the trial-by-error experience of the "developed" countries, can contribute to this end. They may also serve by devising evaluative techniques for social policy, but the critical question of norms is largely untouched. Myrdal submits a simple outline for a systematized development, through different stages, in educa-

tion, health, economic measures, social welfare policy, social work, political organization and administration. She advocates "aid to grass-roots" measures through which small communities by their self-help efforts bring to fuller realization that human dignity which is the birthright of their members. For the perplexing problem of population advances outstripping food increases she sees "family limitation" as a major welfare goal. But she is to be thanked for raising a clear voice in behalf of the man over the machine.

SWITHUN BOWERS, O.M.I.
St. Patrick's College, Ottawa

REPORT FROM MALAYA.—By Vernon Bartlett. Criterion Books, New York, 1955, 128 pp. \$2.75.

Mr. Bartlett writes briefly on Malayan history, but at some length on contemporary Malaya. Though he has no particular background in Southeast Asian affairs, he has had long experience as an observer and participant in international affairs. He has worked variously as a newspaper reporter, a member of the British House of Commons, a staff member of both the League of Nations and the United Nations. He has been a student of colonial affairs, or as we now say, the problems of "under-developed areas," for many years and has written on both Asian and African affairs.

Various problems of contemporary Malaya, economic development, political and social maturity and the Chinese population, are discussed. The author, however, devotes his major attention to a factual (almost journalistic) review of Malaya today. He discusses the methods and counter-methods of the communist movement and the British and Malayan counter-movement. In various chapters, he considers such areas as the military and psychological techniques used by both sides in their jungle and urban struggles. Throughout the book, one theme remains constant, the theme of nationalism in the mid-twentieth century. The author is sensitive to the surge of national feeling that has spread through the old colonial world. This book, then, is in one sense a brief study of the forces of nationalism at play in a modern semi-colonial setting.

In 128 pages the author considers the main points of recent Malayan history and the current political-military-economic-social situation in the country. The work is not meant to be comprehensive; rather, the author seeks to impart a general understanding of Malaya. For some readers, the book may serve to whet an intellectual appetite for a further understanding of the problems of this important area. To all readers, the book will serve to add facts and useful background information on Malaya.

DONALD R. GERTH

INTERNATIONAL REGULATION OF ECONOMIC AND SOCIAL QUESTIONS.

—By Philip C. Jessup, Adolf Lande, Oliver J. Lissitzyn and Joseph P. Chamberlain. Carnegie Endowment for International Peace, New York, 1955, vi, 173 pp. \$1.75.

Lecturing at Oxford in 1940, Joseph Chamberlain made the same impact on British students as he had for years on Americans at Columbia. Three of his former students here cooperate in reprinting his article, "International Organization" and in a prefatory essay attempt "... to trace the developments since 1942 in several of the aspects of the subject which Professor Chamberlain described." (iii)

Professor Chamberlain's "International Organization" brilliantly traces the development of international legislation synthesizing European historical fact with the American present.

If his students aimed at presenting him as an international Messiah, they might have indicated how the gamut of new solidarities had been envisioned by their illustrious mentor. Unfortunately they flounder amidst a confusing array of historical data and UN structural complexities. If the historical dross were deleted, something might be salvaged from the structural description of the UN.

Professors Jessup and Lissitzyn and Dr. Land might have been inspired by their mentor, but they have failed to emulate him.

JOHN CARROLL, S.J.
Weston College

SOCIAL ORDER

THE MYTH OF THE ETERNAL RETURN.

—By Mircea Eliade. Pantheon, New York, 1954, 195 pp. \$2.75.

The aim of Mr. Eliade, a Romanian-born scholar now living in France, is to examine the efforts of archaic societies to disregard history as a fact and to replace it with a concept of human life based on "archetypes and repetition." Actually, he has to go far into even very recent times; thus, for instance, the American concept of history as a mere branch of "political science" is just another return to the ancient efforts to conceive human life as a regular sequence of events and historiography as a branch of scientific research. Eliade fulfills his task with honest inquisitiveness and sound learning. And although he has pushed aside, as overambitious, the subtitle of "an introduction to a philosophy of history," he causes his reader to review many basic facts and problems whose sum is usually called a "philosophy of history."

While the publisher's announcement merely states that Mr. Eliade seeks an answer to the question: What can protect us from the terror of history?, it is perhaps only just to note that he does more than that. He affirms openly that the Christian faith is the only formula for cooperation with the creation, which has been accorded to man since the ancient, traditional horizon of archetypes and repetition was transcended. "It is even interesting to note," he says, "that the existence of God forced itself far more urgently upon modern man—for whom history exists as such, as history and not as repetition—than upon the man of the archaic and traditional cultures, who to defend himself from the terror of history, had at his disposition all the myths, rites and customs . . ."

However, the book suffers by a typical modern error—the refusal to use the concept of "prophecy" as denoting a real and valid human experience. Thus, for instance, Mr. Eliade conceives the Messiah as a mere vision whose eschatological role it is to regenerate all nature periodically. "The only difference," he hastens to add, "is that the victory over the forces of darkness and chaos no longer occurs regularly every year but is projected into a future and Messianic *illud tempus*." Even from the

this famous solidarism

The famous German Jesuit social thinker, Heinrich Pesch, through his "solidarism" had a deep influence on the encyclical *Quadragesimo Anno*.

Any serious student of that document will have to study Pesch. He and his work were the subject of a 48-page special symposium in the April 1951 SOCIAL ORDER.

Contributors were Gustav Gundlach, Oswald von Nell-Breuning, Goetz Briefs, Franz Mueller, Jacques Yenni and Richard Mulcahy.

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rather restricted point of view of a historian, the very opposite of this thesis may be accepted as possibly correct. Although, in so many cases, the hero preceded the myth, it is quite conceivable that at other instances the prophetic knowledge of the hero's future epiphany was projected into a pseudo-scientific symbolism concerned with the regular events in nature. In any case—the reviewer would like to stress—at a time when parapsychologists devote so much attention to premonitions and forebodings, it seems really preposterous and stubborn to exclude prophecy from the number of human experiences.

BOHDAN CHUDOBA
Iona College

THE NEW AMERICAN RIGHT.—Edited by Daniel Bell. Criterion, New York, 1955, xii, 239 pp. \$4.00.

The seven essays in this loosely organized symposium examine limited aspects of the American radical right. Because the papers were composed in a period when political rightist feelings were dominant and because the authors were especially sensitive to the venom of this form of radicalism, some sectors of the right, notably those stemming from racist and economic biases are totally ignored.

As a result, the consideration is not only incomplete but somewhat biased. Insofar as such a term as the "radical right" has any descriptive validity in American culture, it expresses a mental attitude that can manifest itself in racist, isolationist, or religious questions as well as political, and the attempt to isolate one single manifestation of the attitude is sure to be unbalanced.

Moreover, essays composed in the heat of controversy cannot maintain the balance and temperate judgment that scholarship demands. *The New American Right* suffers from the same defect as Adorno's study of the authoritarian personality, which was prosecuted in the hey-day of anti-Fascism. Such work inevitably lacks perspective. Nevertheless there is much stimulating exposition, notably in Peter Viereck's "The Revolt Against the Elite," which recognizes more clearly than the other papers the scope and complexity of American rightism.

What the essays chiefly lack is a sense of balance and a sense of humor. However reprehensible the rightist foment of the 1950's may have been, it was not so serious as the Volstead spirit of the "teens" or the Klan movement of the 'twenties or the isolationism of the 'thirties. If we recall the fact that Volsteadism, Klanism and isolationism are still latent, frustrated movements in American society today, we can understand better some of the bad temper which rightists manifest.

More seriously deficient is Seymour Lipset's attempt to determine "The Sources of the 'Radical Right.'" The longest section of his essay focuses upon the Catholics as the "fifth source of mass support for the radical right." Such a thesis can be main-

tained only by narrowing the rationale of the right down to the single point of "McCarthyism" and by irresponsibly equating anti-communism and "McCarthyism." Mr. Lipset should have self-consciousness enough to sense that no group was made more ill at ease by Senator McCarthy than were Catholics.

FRANCIS J. CORLEY, S.J.

JAPAN—LAND AND MEN: An Account of the Japanese Land Reform Program—1945-1951.—By Laurence I. Hewes, Jr. Iowa State College Press, Ames, Iowa, 1955, viii, 154 pp. \$4.00.

In the late 40's much U. S. newsprint was being devoted to the self-styled "agrarian reformers" of China. Little was reported about the land reformers of Japan, a group of agricultural and legal experts, Japanese and American, who were engineering the transfer from landlord to tenant of one-third of Japan's crop land. The story of this revolutionary achievement, candidly told in this book by one of the American specialists on the reform team, will be classified as bourgeois fiction by the specialists in terror of Peking. Such a label, however, will be as far from the truth as their pretension to be "agrarian reformers."

After briefly summarizing the historical development of tenancy in Japan, Mr. Hewes describes the Occupation-launched reform program itself, the desperate struggle of the landlords to cajole or intimidate their tenants to reject the program, the growing awareness of the latter that the time for a change had struck and, in some detail, the heroic work of the men who made the program stick, the democratically elected land commissioners. His satisfaction with the program does not blind Mr. Hewes to the fact that the landlords were miserably compensated (\$7 an acre); nor does it dim his appreciation of the fact that, tenants or owners, Japanese farmers are rarely more than a few bushels of rice above subsistence. Two and one-half acres, the average-size farm, is not a family farm, even in Japan.

JOHN E. BLEWETT, S.J.
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